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fill such orders.

THE ROSTRUM.

Light and Love.

Lecture delivered by Mrs. A. M. GLADING at
Grand Army Hall, Cincinnati, Sunday, May
20, 1888, for the congregation of the Society of
Union Spiritualists.Reported Extensively by THE BEECHER WAY, by
James S. Hensley.

INVOCATION.

Creative Soul, our God, we worship
Thee with throbbings of the heart that
unite with the holiest sympathies of
Thy being, and with a knowledge of
our earthly conditions, every pain and
every woe, every hope and every joy,
thrills us with a knowledge that there is a
spirit, a divine fountain that beats in
unison and harmony with us.Creative soul, Thou canst comprehend
our little needs, but we cannot comprehend
Thy greatness, and thus like little
children we lean upon Thee, desiring to
be developed and to grow into the high-
est and grandest conception of Thy
thought. We would indeed perfect our-
selves in every branch. We would
indeed stretch out the tendrils of our
souls reaching into that sphere of light
and love that blends so beautifully with
the emotions of the soul. We would be
Thy children. We would forget the
earthly and the heavy and drowsy con-
ditions that make us sluggish, and we
would arouse that strength and power
battling against the darkness and strug-
gling to bring the light into every cor-
ner of human existence. Oh God,
through the ministrations of angels
that visit this planet, may the light of
divine love that permeates all, the God
of infinite love and peace be worshipped
and adored by the children of earth.
Bring us near to Thee. Draw us nearer
to Thy heart. May we lean upon it as
something through which we can draw
the atoms that will bring our beings
into grander and clearer perception of
Thy love. Oh God in Thy hands, oh
Creative Soul, in Thy thought we live
and we would grow and continue to ex-
ercise every faculty for good that can
be brought within our capabilities.
Amen.

ADDRESS.

The subject, Light and Love, was
given to our medium a few moments
ago. As I have no subject prepared, I
will gladly for a little while give my
thoughts, as they occur, upon that sub-
ject, especially as to-day the sunlight
comes in so beautifully. It seems as
though it were a token of welcome, as
though it greeted you from the far off
sphere in which the sun is resting, it
greeted you with vibrations of warmth,
it makes you feel happier, and although
the air is cold and bracing yet the sun-
light seems to whisper something tender
and warm and your nerves respond
with a sort of joy that makes this
morning a delight.I feel so glad to see how many are
upon the streets, how many are leaving
their homes to enjoy the beautiful sun-
light that is vouchsafed them, for they
will be healthier, better and stronger
for the sunlight that is warming them,
that has penetrated, through its influ-
ence upon them into some of the dark
corners of their minds. They may be
willing to think a little more, to appre-
ciate the beauty of the day, and when
one appreciates his surroundings the
heart usually goes out in love, and asense of harmony and sympathy is felt.
The loving influence touches even a
hard hearted person upon a beautiful
day like this with a greater glow than
upon a cold winter's day, though both
may bring the brightest condition to
his being, yet the warmth which we
recognize as that of the loving principle
that animates all things, and thus light
and love warm the hearts of the
people to-day, and when we take up
the different principles that animate
the human soul we find always two
that are so opposed to each other.
There is light and darkness, love and
hatred, hope and fear, and so we could
go on through the whole catalogue of
elements, principles and emotions, and
we find them dual in their nature, and
usually the dual character of every one
of these that we have mentioned or
many more that we could go through,
produce a third. We find that there is
always a result from the action and re-
action of any two elements working to-
gether. There is a third that is the result;
and this third usually again blends and
mingles with many, and thus the cre-
ative soul is constantly developing new
forms, new conditions and new prin-
ciples that sweep through the great
world of life and light, producing new
results every day.Light as we look upon it this morn-
ing, being carried as it is by the vibra-
tions that bring the glory of an illumi-
nated force around us is beautiful, and
we watch its action. It awakens in
every little shrub, in every little seed,
in every little plant something that an-
swers with a call and responds with
love and growth, thus light produces
life, but were it only life produced by
light alone without any other element,
then it would be cold, and without love
would not be the glowing life principle
it now is, and the change called death
would speedily follow the birth of any
such.But this other principle—life born of
light and love—permeates through ev-
ery atom of the universe. It is not only
the love between man and wife that we
speak of; not the love between parent
and child, but it is the love that is
demonstrated in every act of nature.
Have you ever realized that even
with the first tiny cell that moved,
there was a loving action in its
outward movement drawing to itself
that which would feed and develop itself.
Had it been that of hate it would have
repelled and drawn itself together, but
it expanded by the light that shone
upon it, and the principle of love was
born. Immediately the loving influence
opened and expanded itself, and so the
greatest principle that ever was created
found lodgment in the material world,
and that was life. Thus love is the light
of life, and these grand principles to-
gether have been at work from the
time, as I have said, of the first ac-
tion of spirit upon matter with a prin-
ciple of a loving God within it, and so
it has gone on creating and developing
new forms and new expressions of that
divine principle.There is something stronger than any
of the elements that we have mentioned,
and that is the desire to live. You may
perhaps not love your conditions in life.
You may live under conditions where
not a single ray of happiness is beaming
upon your pathway, yet you desire to
live. It is only when insanity, or when
some strange obsession takes possession
of the mind and makes it incapable of
thought that the act of self-destruction
ever takes place. It is the desire to live
that animates everything, and it is that
that we recognize as being one of the
attributes of God. God is love and light,
consequently with that principle un-
derlying all, gradually every form of
life is expressed. The little plant, how-
ever small it may be in the shady walk
of life, will struggle to live. The branch
that is torn from the tree, even though
it hangs upon a little fiber of bark, will
draw sap enough from the parent trunk
to still hold its little green leaves fast to
its trembling branches and struggle tolive. We find that seeds that are drop-
ped into the ground where the soil is
not fully developed to bring forth fruit,
will nevertheless make an effort to live,
though dwarfed in the effort; and so ev-
erywhere the child, however deformed
or crippled, will still struggle to live.
The man and woman, however hard
their life destiny may be, will endeavor
to sustain life, and the agony of part-
ing with it is great. Thus the desire to
live is the greatest principle of all.But with this desire to live and its re-
lation to God, we must take into con-
sideration that we are simply branches
of the one great whole, and if we are
torn from the parent stem, if there be
yet still love enough to live, that prin-
ciple that has given eternal destiny will
draw from that center, will draw from
that inmost center, the light and the
life which is the God principle that will
give us what we desire, and our lives will
be a grand expression. And so, dear
friends of earth, while we, looking
through this medium's eyes upon the con-
course here as emble, and feel that the
universe is filled with all living, teaming
principles and vibrations, which are
constantly touching upon the cords of
human existence, constantly develop-
ing the mind to greater achievements,
so if you have that desire to live within
your bosom, you naturally must have
the love that guides and controls your
actions. You will find that the love you
bear your home and surroundings will
prompt you to self-sacrifice, to devote
the greater portion of your life for their
good; and the loving wife as she reasons
upon the sacrifice which her husband is
making will struggle to beautify the
home, like the angel of peace that min-
isters here and there, and the two greet-
ing each other upon the board on which
they eat their frugal meal, even the
plainest, all seems sweet and
bright, but each loving the other will
try to make that meal the sweetest and
the dearest, and they will undoubtedly
join together in content.As content is a near relative to the
emotions we have mentioned, the soul
will naturally desire to understand
under these conditions, and carry out
the design of life so that here you may
find not only in the heart but reflected
through the mirror of observation, that
which makes each member of the fam-
ily joyous, and oh the light and love
that beams in the home there!We do not advocate that love that
will make man sin, the love of selfish
gratification; that love is a vice, that
love is a crime, and therefore we call it
a stain upon the human soul, and it is
not love. It is selfishness. But the
love which is unselfish, self-sacrificing,
and is willing to yield itself for the
good of others. They love to do for
those they love, and thus love becomes
the principle that warms the great
household of humanity, that beams
through the eyes of the little prattling
child as it comes and asks its father and
mother questions. To the aged ones
who bless the lives of their children.
Love-light is there, and we see in the
little child the purer principle that
makes the domestic circle complete;
father, mother and child; from two
elements is born the third, and there in
the trinity of human life. With the light
of reason how can we say that life has
been a mistake? There are so many
beautiful conditions that make us re-
joice that life is just as it is. It is a
school in which the development of the
soul is constantly going on, and as we
reason, as we think, we find new prin-
ciples to develop the germ of life within
our beings, and if we were only willing
to eradicate evils within ourselves, if
we would throw selfishness aside, if we
would love each other with that bond
that is pure and true, with that light
that is in itself single hearted, we would
then find that there would be human
hands extended one to another, not only
in the domestic ties, but in love for that
growth and development that will
make men better and children nobler.

Undoubtedly then in the warmth of

love and light which God has sent out
to you, why should man be sinful? Why
should he yield to his appetites? Why
should he fail when all that is beau-
tiful is around and within his reach? He
has the right to choose and if his
own physical body becomes his master
he is the slave to his baser nature. But
in choosing the good he becomes the
master of his own destiny. And thus
with a critical eye you will be able to
discern good from evil, and the gift that
is promised that there shall be discern-
ing of spirits given to those who shall
follow.Also the power of discerning that
which will make men noble; it will
cause them to feel and honor the light
of a conviction that dawns upon a
human soul, whether it be public speak-
er, private medium or simply an in-
dividual belonging to the great human
family. Then that one's duty through
the love that is born in his soul, is to
spread the light, and to help his neigh-
bor, "to do unto others as ye would that
men should do unto you." It is one of
the grandest lessons, and I think one
of the most beautiful mottoes that can
be placed in the walk of human life.
Every man who sees in his neighbor a
brother to do good to, will find the mo-
ment he does his duty he will respect
the sufferer, he will respect the one who
is weak, he will respect and honor the
son's right, he will respect his own
honor, and he will do his duty, and not
always follow his desires. He will do
that which is prompted by a noble prin-
ciple within, born of the heart through
spiritual development, a grander child
of God, the desire to live and let live.
The principle of life discharging itself
through nature to produce the highest
results. Then spiritualism with its beau-
tiful light is shedding abroad the ways
and means of how to develop this life
through the principle of love, life and
light into a grander expression of God's
design and love to the children of earth.God has not created a single thing to
have it destroyed, not a single atom
that ever was placed in its proper po-
sition by the laws that govern the uni-
verse, are intended to be destroyed, for
life is such a precious thing in the sight
of the Creator. Why is then this up-
lifting principle that moves and vi-
brates and thinks. Should that be de-
stroyed? No! no! It is the principle of
the infinite soul in matter, in nature ex-
pressing itself, and if this life, this soul,
this spirit, must live, it lives in an at-
mosphere not seen by mortal eyes, not
held fast by the fingers of sinful con-
ditions, but it is developing its own
condition for that which will manifest
itself in the future when men live bet-
ter and purer lives, when there is a
greater and more earnest exercise of
the faculties of reason, when love and
light, which is the love and reason, come
hand in hand they will sweep away
every obstacle out of the way of pro-
gress and the efforts of to-day shall
assist the white robed angel of Spiritu-
alism to lift away the veil that has
obscured your vision so long in
darkness, to now reveals the wonder-
ful promise of the future, and in the
lamp of reason which sheds upon your
pathway a hopeful ray, and through
the dark shadows thrown from the hills
of difficulty that surround you, you still
see beaming upon your pathway the
promise. Progress, then hand in hand
with Spiritualism is educating every
human soul, every effort that the soul
throws out into a congenial atmos-
phere.You may live here in this material
plane and if you so desire if you can
have congenial conditions. You must
not encourage the evil that comes in
your way. I will take just one little
thought and show you how a little cross
word or irritable feeling may mar a
beautiful promise of a happy life. When
man and wife are together in their
private converse and conversing of the
things that are nearest and dearest to
them, if one is a little irritable, why
should the other fan it and thus producea flame? If the word of love is given
that turneth away wrath how sweetly
will the guilty one turn and ask pardon
for the irritability or the cross condition;
thus this soft answer that turneth away
wrath is the sweet and beautiful thing
that the angel of Spiritualism is teach-
ing, and should be the affinitizing ele-
ment everywhere.If your neighbor has wronged you
and you in a rage would call him a liar,
and would there denounce him and de-
clare that he is a man that is guilty of
this crime, and you would have him
punished, are you not guilty of the
crime by encouraging it in the other?You hate your neighbor and you are
fanning the flame, you are denouncing
him before the public, you are blacken-
ing his character, for what? To gratify
one of the evil passions in your nature
and thus it is revenge that you are fos-
tering with the crumbs that you steal
from the table of peace, and while we
see you thus destroying the harmony
that might be if you had gone to your
erring neighbor without losing your
temper, (for so long as you keep your
own temper, you are master of yourself;
but in giving way to passion you be-
come the slave of your baser nature),
and said to him: "Neighbor you have
erred," and explaining his fault and
the wrong he has done you, see his mis-
take and make it right, and two friends
are thus united by the affinity of love,
and light of common sense and com-
mon justice. And we might go on
through a whole catalogue and show
the power of a soft answer and kind
word to turn away wrath.Even little children that are per-
mitted to quarrel, grow up in discord
among themselves, and by this is
marred the beautiful structure that God
designed for human happiness.Live so then that these spiritual prin-
ciples that are born of an infinite cre-
ative soul can reach you, and can blend
themselves with your souls and produce
better conditions. You will find that
every one who cultivates anything that
can grow strives for the best results; the
agriculturist, or the one who may be
engaged in raising stock of any kind, or
the one who is developing any science
which is to give birth to some new dis-
covery, strive for the best means to ob-
tain the ends in view. Thus Spiritu-
alism, as a grand light is developing in all
branches the inner and the grander
thought of the divine creator, through
love producing every result that has the
grand perfection of God in view.It will give you the knowledge of
how to be happy, how to produce grand-
er results in the great garden of light
which you have around and about you.
In your circles, do not go with a desire
to simply hear from one person or sim-
ply to receive a test; do not feel that self-
ish feeling which would exclude an-
other. Do not feel that you come only
for the purpose of asking how to con-
duct your business and how to make
peace in your family. How often do we
hear of people who think that circles
are simply the oracles to go to, to obtain
information as to what to do on the
morning, or whether it is propitious to
go on a journey, or whether it is right
to separate or to unite. These questions
are of the earth, and we consider the
spiritual circle the altar on which the
religious fires of a soul are found, but
while you plant in your circles the con-
ditions of earthly influences and of
earthly ambitions you exclude that
which is the true lesson of spirituality.
Spiritualism would refine and elevate
you and give you the very things you
most desire, if you would seek it in the
right way. If you were to discover
some wonderful thing that was hidden
in the earth, and you were told that by
cautious and careful operation you could
come to its center by tapping a vein,
and that this good thing would flow
into that which you had prepared to re-
ceive it. If you then were not to prepare
these receptacles, not to open the vein
carefully, and would rush with cruelpick and with cruel spike and break the
earth, you would find that that golden
fluid that might be the elixir of life
would flow down the hill-side; you
could not catch it, because you have not
prepared the conditions. There is a vein
that if opened with reverence, with
grand and true and noble motives,
would flow into your life the grand
elixir of spiritual contest, of spiritual
reform and of spiritual appreciation; but
you prepare not the receptacle, and it
flows by you and is lost with the ele-
ments that are not yet understood by
man. The Spiritual world is around and
about you.Look into the world of love, and there
you will see reflected on the mirror of
your own common sense that this life
is a school. That you have the good
and the evil with you.When Jesus in the parable illustrated
the fact that the sower who had sown
the seed, and in the night another
sowed the tares, and when the servants
detected it they would have plucked out
the tares, but he said let them grow to-
gether, lest in tearing out the tares you
destroy the wheat also; he said wait
until the harvest, and then they will be
separated. But my dear friends why
not be watchful and prevent the enemy
from coming into the field and sowing
the tares? Have you not heard of the
evil of the grain? Have you not heard of
your soul's conception, and if you are
watchful, if you are awake, no enemy
will come and drop the tare that will
produce the evil; and so be ever awake
and watchful, for the light of reason
blended with the love of your soul will
bring every desire of life within your
keeping. Blessed then are the children
of earth if they will comprehend the
laws of their Creator. They cannot
comprehend the Creator himself, but
they can comprehend every action
within their own beings, and the spir-
itual thoughts and the spiritual devel-
opments reveal the fact that only
through pure channels honest convic-
tions and true motives can the spiritual
world be demonstrated. The Church
has preached that there is forgiveness
for sin; and it still goes on unchecked,
waiting for some one to atone for the
wickedness of humanity. Spiritualism,
in advance of Christianity, is declaring
that to-day is the day in which you
must rectify and correct every action of
life, not waiting for another to atone for
your sins, but to do yourself the work
that you may have.If you will work out this destiny what
need have you for a redeemer? Redeem
yourself. Be upon the battlefield of
life and like a good soldier who is en-
listed in the work of love, and is a soldier
to the truth of eternal life, your captain
is your common sense and your colonel
is the science of religion, and your com-
mander is the highest and most honora-
ble principle in your life, but the great
commander of all is the Creator, who
is the founder of all that is good, and
whose design is that all should be per-
fect. Obey your officers, as they control
you in the position that you hold. The
orders from beyond will come in time.
The messenger, in the silent watches
of the night or in the broad light of
day, the messenger from the spiritual
world will bring you the knowledge
that is necessary to carry on the war-
fare. Be prepared for the battle here;
arrange your army and let your fight
be such that you will kill ignorance,
superstition, bigotry, kill and destroy
the evil things that are in the pathway
of progress, then with the light of
knowledge beaming upon your past,
with love in your hearts, you will go on
your way rejoicing, and the eternal
spirit of the loving God will reveal to
you day by day, that which will be
necessary. Trust in the infinite law of
life and prepare each condition to em-
bellish and to beautify it, and thus the
children of God will work out the des-
tiny God has designed.

BENEDICTION.

May in this little family of human
souls be from now and forever estab-
lished the love which is akin to godli-
ness, the purity that will make the in-
fluence clear and grand, and the hope
that will brighten the darkest heart,
and may their companionship be the
angels that will open the doors wide
and that their efforts and acts may be
used for the usefulness of others as well
as of themselves, and may good
thoughts be your guides. Amen. [Great
applause.]

Demand Fair Treatment.

Protest Against Recent Denunciations of Spiritualism—Exposition of the Doctrines Held by the Sect.

To the Editor of the Globe.

The trial of the Diss Debar woman at New York, and the alleged discovery of fraudulent materialization by Mrs. Cowan of this city, have served to intensify somewhat the stream of abuse which has been poured upon Spiritualists and Spiritualism for twenty years. The pulpits for a long time thundered against believers in the spiritual philosophy as shallow-pated fools, or people of vivid imagination and great credulity, who have been duped by shrewd and unscrupulous adventurers. The vast increase in the number of Spiritualists has, however, shown the fallacy of calling them, as a body, fools and lunatics.

Prominent clergymen say that ninety-nine out of every hundred of the so-called spiritual phenomena are fraudulent. We Spiritualists say that the one case that is conceded to be genuine should be the one to demand the attention of the people. We claim that, if Spiritualism is true, it affords one of the most satisfying comforts for the stricken heart. If the great question of immortality and the fact that people once resident on this earth can and do have the means to communicate with us, can be clearly proven, it should be received with joy by all nations.

The Spiritualists of America undoubtedly outnumber any one of the various sects, and yet we are looked upon as immoral, dishonest and silly by self-constituted judges. If this be true, it is a sad commentary on the intelligence of the nineteenth century. No religion that ever occupied the minds of people has made such rapid progress as American Spiritualism, and if the millions who accept its teachings are underwritten or dishonest, the condition of society is, indeed, deplorable. We claim that there is a desire in the hearts of men to know that Spiritualism is true, hence the great number of investigators and new adherents. Not being connected in any way with mediums, and never having taken any prominent part as a leader, I speak as a common member of the faith and a representative of the great mass of adherents.

We deny that we have no system of morality, that our belief leads to sensuality and insanity, and that we are all physical wrecks, as the great sensational preacher, Talmage, said in his periodical harangue last Sunday. We are as strong perhaps in numbers as any religious sect in the city of Boston, and the absurdity of claiming that we are all physical wrecks must be apparent. We claim that for every person made insane by Spiritualism we can show two made so by religious excitement; and as to the statement that we are immoral, we submit that we ought to receive credit for good lives, well lived, and be held innocent of crime until proven guilty. As to the presence of a greater degree of unhappy marital relations among us than "anywhere" (unnecessarily comparison with others). As with all other sects, many barnacles have attached themselves to us, and we receive indiscriminate condemnation for the sins of weak people. If there is one thing more than another that Spiritualism teaches us it is that each individual must suffer the consequences of his own misdeeds. We recognize no possibility of any vicarious atonement, and we consequently strive to cultivate a spirit of charity and kindness, even toward those who grossly misrepresent us, as the best source of happiness here and hereafter. The corner stone of our system is the fact of spirit-return, and upon this are all united. The peculiar ideas of any faction must be considered for what they are worth, and not be put down as held by the great mass.

Our religious meetings are treated in a flippant and unjust manner by the press generally, and the most absurd arguments are made to controvert phenomena quite inexplicable, except as having been produced by intelligences not seen. We ask as a matter of common justice that our people receive the same consideration bestowed upon the Catholic, Congregationalist, Methodist, or any other church. We are not disposed to disturb our people in their peculiar views. If they are satisfied with theirs, so are we with ours.

The text books of the Christian churches tell us that religion must be gained experimentally, and a change of heart must take place. We claim that we have an experimental knowledge of spirit communication. We are possessed with the same spirit of zeal for the spreading of the truth that has actuated all people at all times, when similarly convinced. Our conclusions are not based upon nor reached through any mediums or particular class of phenomena, but through the experience of individuals. Hence, any discovery of fraud does not overthrow the knowledge any more than the discovery of trickery in the performance of some apparent miracle has overturned the faith of Christians. The clergy who cry out against the lowly and apparently ridiculous methods pursued to produce phenomena seem to forget that the same hue and cry raged against the dawn of the Christian faith by the classes espousing the then-established religions. "No good can come out of Nazareth," they said. The criticism that we have no system of morality is hardly just. An examination of the numerous societies will show this to be false and unjust,—one of the more recent organizations formed in this city, known as the Independent Club, having for its object the teaching of the spiritual philosophy, inculcates the necessity of freeing ourselves from all revengeful feelings, and of saying all the good things possible about everybody; using every effort to help the fallen; and make the world better and happier. This club, in connection with the other organizations here, will be stimulated by the ignorant and unjust attacks to build more temples and make greater efforts to establish more societies. The truth is mighty and will eventually prevail. It is to be hoped that all will seek with unbiased minds to reach that safe anchorage.

A SPIRITUALIST FROM THE RANKS.

That Which Entereth Into the Mouth.

"That which entereth into the mouth defileth not the body, but that which proceedeth out of the mouth." To those who have been educated to believe that Jesus of Nazareth was not merely a type of humanity in advance of the age in which he lived, with a high sympathetic nature and mediumistic to a great degree, but was the Son of God, and the very God of this universe, of course this article will appear as sacrilege, as it is the purpose to show that while Jesus of Nazareth said many grand things, there were other things, such as the caption of this article, that do not prove true, as we shall see. The spirit of man is so intimately blended with his physical body that they seem to the materialist, at least, to be one and the same, and, while that is not our belief, for, in fact, we know otherwise, through Spiritualism, still they are so intimately connected that what is injurious to the one is in many cases injurious to the other.

Take for example spirituous liquors. All know they not only land the man in the gutter, but utterly demoralize his nature so that eventually he is ready for, and in many cases through it, does commit all the crimes in the category, so that what entered into the mouth did corrupt the man.

Again, there are certain heating and stimulating kinds of food that will and do corrupt the man if taken at unseasonable hours, or without sufficient exercise to work off their baneful effects, and unless the man has a well-balanced brain will land him in the brothel; so that what enters into the mouth does corrupt the man.

There are other sayings reputed to Jesus of Nazareth that indicate anything but a god-like knowledge of the laws of nature. Take for example when he cursed the fig tree, because it bore no fruit, showing very little acquaintance with cause and effect, or, to say the least, a bad spirit.

Then in the "sermon on the mount," we find that he advises us to "Take no thought for the morrow what we shall eat or drink nor wherewithal we shall be clothed."

Now, the animals have better sense than that, for the squirrels and many other animals and birds lay up stores for the winter, except, perhaps, the magpie, and that seems to rely on stealing from others more provident than itself. As to garments, if no thought was taken for the morrow in that direction, all the industries of the world, all the looms and cotton gins, all the woolen mills would come to a stand; indeed there would be neither seedtime nor cover our heads, nor the common necessities of life. Even the Indian, who is often reduced to starvation point, tries, by drying Buffalo meat and other means to provide for the morrow; so the experience of animal nature, that is supposed to derive its instinct from God, all cry out against that injunction.

The whole history and life of Jesus, even as improved and corrected, from generation to generation, by his friends, would go to show that he was a clairvoyant or seer, and not as one having the innate knowledge of God, and we think to our unbiased mind, who will read the Gospels as they would any other book, they will come to that conclusion.

It is time that a religion fullminated in the dark ages and made up of Persian, Greek and Roman mythology should be passed through the crucible of reason and common sense; we think it will be found the God of the Jews should be rehabilitated with higher attributes than is exhibited in his favoritism of a certain sect called Jews to the exclusion of all the world; his jealousy and hatred of all other gods and people who worshipped them, and his inordinate love for blood and carnage.

That we shall ever know God as he is, is most unlikely, and certainly not in his infinitude; but let us at least picture him from our highest conception of what a God should be, and then no doubt, we shall fall far short of his character and attributes, as he is above man, his finite creature.

Let us at least picture him above anger, hate, and jealousy, and give him the attributes of Love, Will and Wisdom, and we will have a God that will do everything for love and nothing for hate; will not do one thing to-day and get mad and destroy it to-morrow; that gets grieved at his heart because man did not come up to his expectations; or had to come down and confuse the tongues at the tower of Babel, because he had already in his anger, drowned all mankind, and they were afraid He would get mad and drown them again and so undertook to build a tower.

Reading such an account it is difficult to determine which is the most foolish: God, or his poor ignorant creature, man. No wonder he was afraid of the changeable tyrant that made him, as pictured in the Scripture.

Let us take the Bible for just what they are; a partial history of events and superstitions of the dark ages, and go on and build up a religion based upon geology, astronomy and common sense, as between man and man, and God and man.

Let us have for our motto: "Do right though the heavens fall." And living up to that principle face our destiny, not as cravens or cowards, but as upright men having filled a niche in the universe of God, with possibilities of filling an archangel's place.

We have spoken of the mistakes of the God of the Bible and his frantic efforts to rectify them, in the crucifixion of his son. Let us rather believe that God makes no mistakes that need rectifying, and God will appear to us in a much more Godlike light, and our confidence in God's beneficent designs for man will be greatly increased. B.

New Era Oregon.

To the Editor of The Better Way.

I have read with some interest the discussions that have been going on through THE BETTER WAY in regard to Christian Spiritualism, and I feel like saying a word in the matter. I was raised by infidel parents, and I naturally grew up free to seek truth wherever I could find it, and took to Spiritualism as naturally as a duck takes to water, because it appeared as though I was born a Spiritualist. In my younger days I was always ready to hit the Bible a lick whenever and wherever I could, but I have cooled down in the last few years. So far as I am myself concerned I would have no great particular use for it, as I have abundant evidence of the truth of Spiritualism, but in presenting it to the world it is altogether another thing. We have to take people as we find them and not as we would have them. But forty years have elapsed since we have had Spiritualism in its present form, and all the proof humanity had of immortality before that was only to be found in those old writings, and they appear to have served a very good purpose, considering what they are like. They brought consolation to many a poor soul, and do at the present time, so much so that they feel to rest contented, therefore any attempt to tear them away only arouses their antagonism, and that which we have to offer in its place cannot be understood or accepted by them. The true spirit of liberality is to look with charity upon other peoples' feelings, and it is many times better to try and ascertain how much there is upon which we can agree, than to try to see how quick we can find something upon which we can disagree. I always state, even when conversing with Christians, that I expect to be judged by the day in which I live, and I only expect to be called upon to give an account for that which I have taken a part in and know something about. That which occurred two thousand years ago I know nothing about, and am not a competent witness to state anything concerning it. But here is the main point: There are so many things to be found in the Bible that can be returned to corroborate the things that we teach that it is best to turn everything we can to our advantage.

At one time I was speaking to a congregation that I knew was largely church members, and I used this illustration in regard to Christ's saying, "I am the way." I spoke of a number of persons wandering in the mountains, not knowing which way to go, and a surveyor came among them and set up his compass and took course, and says to them, "Follow me and I will take you to the valley." In the congregation was a lady who had come expecting to hear him come to me to acknowledge her surprise, and she said that I only lacked one thing of preaching true Christianity; and that was I left everybody to foot it out of the mountains themselves, while they believed that Christ would take them on board and carry them out. I told her I was glad we could agree as far as we did, but that was the point upon which we would have to differ, and I asked her how the prodigal son got back. She is studying upon the subject, and with the fair presentation of the matter she will continue to consider. And would it not be better to have her finally see the truth of Spiritualism, even though she carries the Bible under her arm, than to rudely drive her away, as would be done by rashly assaulting the weak points in her cherished book.

For eighteen hundred years there was nothing else than that book to prove immortality, and only forty years of direct testimony. The wonder is that people change so fast and break loose from their old idols as they do. I once thought that every vestige of the old had to be torn away before we could begin to build the new, but upon closer examination, I find a great deal of material in the old that it would be destructive to the new to cast away, and the fact of corroborative testimony adds strength, that under the circumstances I am glad to take advantage of. I do not find it a hard matter to keep the present paramount to us, as we are here now taking an active part, and we were not in the past, and we can only judge of the past as it corresponds with the present. By presenting the matter calmly in this light, without bringing forward the appearance of trying to tear down the old, and by cautiously slipping in a little of the present we can often get them to a point they could never have been driven to by antagonizing argument. There are two things here for our consideration; one is the present manifestations, the other is the regard of manifestations in the past, that a sensible conclusion could trace to the same origin. The crudest that are recorded with the manifestations of the past should no more be weighed than the straw should with the wheat.

I will consider one more proposition and close this article. Suppose that I should attempt to prove that Jesus did live, aside from the New Testament, and devote my whole life to it, while my neighbor would attempt to prove that he never lived, and that the record is false, would it not be highly probable that we would both lose the effort of our lives, and the world at large be but little if any better off? We have the present, and the record of the past to deal with, and it is our duty to make the best of them.

April 30th. THOMAS BUCKMAN.

BODILY TANGLED.—Edna had a severe attack of croup one night, the first she had ever had. Everybody was frightened, and Edna herself didn't know what to make of it.

"How do you feel now, pet?" auntie asked, after the hot water bath.

"I'm pretty well, I thank you," answered the little girl. "But oh, Auntie Nell, my breath smells awfully!"—Youth's Companion.

Reply to DeWitt Talmage.

True Spiritualism needs no defender. It is its own vindicator; so this is not intended for a defense of the purest and truest religion that has ever blessed humanity, but a protest against the gross ignorance betrayed in the aforesaid sermon. If the reverend gentlemen had made an honest and unprejudiced investigation of the laws governing the science of Spiritualism, he would have refrained from hurling that old "chestnut"—the Witch of Endor—at our heads, with so many better illustrations at hand, and from the same book; and he would have discovered the immense difference between a witch and a spiritual medium. I cannot, in a brief newspaper article, throw down the gauntlet to the opponents of Spiritualism were I so inclined; but I can and do deny most emphatically the libelous charges contained in that highly varnished narrative. I pronounce them wicked and false, an outrage upon common decency, and a disgrace to the great teacher of Christianity, the Rev. T. DeWitt Talmage, D. D. I deny that spiritual mediums are witches—"haggard, weird, and shriveled, surrounded by sculptured images and divining rods, and poisonous herbs, and bottles and vases." I deny that "God considers spiritual phenomena a delusion, and that he thinks so severely of them that he never speaks of them but with livid thunders of indignation." (Livid thunder is good.) We believe that God is all love, all mercy, all goodness. We cannot conceive of him acting and speaking under the influence of rage and hate like an ordinary mortal, otherwise he could never have given us those wonderful sermons—the Beautitudes. Mr. Talmage's great soul seems not to have soared above and beyond the raps that can only be obtained through "a nervous, highly wrought, and diseased state of mind." Mr. Talmage should get out of the primer, beyond the a, b, c of Spiritualism, before he essays to become an iconoclast. I deny that "the spiritual mediums of all ages chose the night or a darkened room to perpetrate fraud and deception." The wise intelligences among the spirit-chemists on the other side would be much pleased to explain, if necessary, the occult laws under which they operate, and which the smallest child in our Lyceums fully understands. But Mr. Talmage is magnanimous enough to say that "some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after a while may be demonstrated." Exactly. Hadn't the Rev. gentleman better study these laws and learn something before he makes himself ridiculous to all intelligent Spiritualists? Instead of hunting up frauds—and we know there are plenty of them, but there must be something genuine before there can be a counterfeiter—are scores of brilliant writers on the subject, fully as intelligent as Dr. Talmage, singular as it may appear, who have never been in an insane asylum, and have no notion of going there, who can let in a little light upon his obtuseness. We betray our ignorance when we condemn a thing of which we have no knowledge, and have no desire to understand.

I deny that "Spiritualism destroys the physical health." Mr. Talmage is far, far behind the times in that delusion, for even the fiercest opponents of our philosophy have outgrown the "long-haired crank" fallacy. The pure magnetism of good spirits builds up the physique and vitalizes the nervous system.

I deny that "Spiritualism is a social and marital curse, and that the worst deeds of licentiousness, and the worst orgies of obscenity have been enacted under its patronage!" The lips that frame such filthy sentiments utter a foul and damnable lie. One of the first and most important principles of Spiritualism is absolute purity of life and thought. No impure man or woman can be a true Spiritualist.

I deny that "Spiritualism adopts the whole vocabulary of free-love-ism," and I dare Mr. Talmage to show the man or woman who lives up to the teachings and fulfills the requirements of true Spiritualism, who is a "free lover."

I deny that Spiritualism is the cause of insanity. There is nothing in it to terrify the ignorant mind, and its mission is to comfort and soothe, but I have known of people who were driven to insanity through abject fear of an angry God, who sates his vengeance by roasting his children eternally in Calvin's lake of fire and brimstone.

I deny that "Spiritualism makes infidels." On the contrary, it redeems from infidelity. That is the prerogative of the churches, with their uncharitableness, their pharisaical exclusiveness, their bigotry, and their anathemas.

I deny that "Spiritualism is adverse to the Bible," with its glorious records of spirit communion and spirit return. In the Bible we read of the king of Syria, and Elisha, the prophet; of Samuel who appeared to Saul and foretold his downfall; of those who appeared to and talked, ate and walked with Abraham, Lot, Hagar, Jacob, Moses, Gideon, Elijah, Zachariah, Daniel, Mary, John, James, Peter, Paul, and from the tomb the spirit form of Jesus who came to his disciples, broke and ate bread with them, and dematerialized before their sight. But we are adverse to those portions of the Bible that do not harmonize with our religion; the threatenings and slaughter; the wars, plagues, pestilence and famine; its record of incest and adulteries and concubinage, and other

abominations that orthodox tells us God permitted and commanded. Our God is altogether different. Through Spiritualism he teaches us to believe in his universal Fatherhood, and the brotherhood of man; teaches us love, charity, mercy, goodness, chastity, and all the virtues that develop and unfold our spiritual natures, and commands our zeal for the good of humanity. No, we are not adverse to the Bible, but Spiritualism extracts from it the sweet and true and good, and leaves the bitter and perverted to orthodoxy. One of Dr. Talmage's mistakes is that "Lorenzo Dow comes back and testifies that Christians are idolaters." I have a slate-writing in my possession received three years ago from Lorenzo Dow, in which he says: "In God we hope, in God we trust, in Him we live." Bro. Talmage evidently does not "try the spirits," as St. Paul tells him to do, and the spirit who "testified" must have been one of the "seducing spirits" he mentions in his sermon. And why shouldn't Tom Paine be stopping in the same house with John Bunyan? What man ever lived more nobly, or did more for humanity? Who lived more in conformity with the loving laws of our Divine Father—who loved all his children and hated none, although he refused to shackle his brave, free spirit with creeds and dogmas, and vain superstitions? We build our future homes here, and the foundation of Tom Paine's home was a universal love of humanity. But does Mr. Talmage ever hear from Calvin? We do not; perhaps he is buried so deep under his own brimstone that he can't get away.

The truth is, Mr. Talmage is growing uneasy. The old husks and shells and fictions of the churches are falling away from the orthodox grip, and the people are clamoring for more light and the truth that shall make them free. The old terrors of hell and damnation and election, and total depravity, and vicarious atonement, and a God who sits with beelling brows on a great throne like a mighty detective singling out the trembling souls he means to destroy—are passing away; and a God who is infinitely tender and loving has usurped his place.

The spiritual wave is advancing; the pure light of reason is pouring in upon the darkened mind of man, and all the hue and cry of church and unbelief cannot stop this flow from God's eternal, ever-living, ever-loving mind. The sheep that have so long been led by the ecclesiastical halter have become restive; the husks no longer satisfy their spiritual hunger, and the clergy know it. A few brave souls among them have nobly relieved themselves from the old environment that stunted their spiritual growth and shackled their energies, and the angels are leading them up the heights; but the majority haven't the courage to turn their backs on the flesh-pots, and still hanker after the loaves and fishes. While they love to quote the Bible and continue to pound it into the people, they ignore the injunction—"Take no thought for the morrow, what ye shall eat and drink, etc." Finally Mr. Talmage says: "Now I believe under God that this sermon will save many from disease, insanity and perdition." I would be rejoiced if it could; but if Mr. Talmage imagines that his theatrical melodrama will have any more effect on Spiritualism itself than a soap-bubble blown against the pyramids, he is mistaken. Spiritualism will stand when churches tumble. It is the one strong solid rock in a weary land of theological quackery and imposture, and it is a curious fact that nearly all scientists who have undertaken the investigation of the philosophy of Spiritualism have been converted to it, and are now earnest supporters and defenders of the "devil's tricks." "Spiritualism, unlike orthodoxy has no devious thoroughfares, no broad and narrow gauge roads all leading to the same terminus; but it has one plain straight path, heaven-illuminated and angel guarded, and it is wide enough for rich and poor to travel abreast.

Whatever may be said of systems of religions, the philosophy of Spiritualism is not misleading. It is not based upon faith and hope, but upon what is seen, felt and heard; and it teaches that purity, virtue and godliness are the stepping-stones to a higher life in the world of spirits. It inculcates a morality the most pure and elevated, at a state of affections toward God in the highest degree holy and spiritual. Ignorance, prejudice and slander, like grovelling swine, may lift reeking nostrils to that sun-bright thing and cry "unclean!" their brutal instincts rage against the whiter, purer light that bars the heights they dare not climb; but Spiritualism, pure, radiant and serene, gathers up her shining garments, and enthroned upon the everlasting heights, looks calmly down, with loving pity upon her persecutors, and in the spirit of the suffering Christ prays: "Father forgive them, for they know not what they do." JESSIE W. LEE.

St. Louis, May 2nd., 1888.

First Society of Spiritualists.

PHILADELPHIA.

Our Society is welcoming Mr. Charles Dawbarn with large audiences this month (May) at its hall in Spring Garden Street. At every meeting the crowd of intelligent and appreciative thinkers shows the deep interest felt in such lectures.

Parkland is the summer home of so many of the Spiritualists of Philadelphia, that it is already popular for the season. The sound of the hammer and the saw blend sweetly with the song of the wood robin, for many new cottages are being built, and improvements that are very costly are being rapidly pushed to completion.

A very active syndicate, of earnest workers, has determined to make Parkland specially attractive for excursions from Philadelphia, and having both talent and abundant means at its command, the season of 1888 will be an assured success.

The first excursion will be on Decoration Day, after which every Sunday will have its special trains. The regular session of the camp does not commence till July, but the syndicate has engaged Mr. Dawbarn to lecture at Parkland every Sunday in June. It is proposed that he give a course of his well known practical lectures on "Unborn Man," "Boyhood of Human Nature," "Consequences of Parental Conditions," "The manufacture of Success," etc., which will prove both attractive and instructive to the crowds likely to be present.

Mr. Dawbarn speaks at the Mantle Lake in July, and at Camadaga and Lake Pleasant in August.

Big Creek, Steuben Co., N. Y.

To the Editor of The Better Way.

Your very interesting BETTER WAY, having found its way into my humble home for some months past, allow me to congratulate you on being able to give to the reading spiritual public a paper that seems bound to give all a chance to ventilate their peculiar ideas in reference to Spiritualism, spiritual phenomena, and what some are pleased to call "Christian Spiritualism."

The word Christian applied to Spiritualism, as written in connection with it, seems to be more acceptable to some who write for the columns of THE BETTER WAY.

But it makes quite a difference what the Christian or Christ-spirit is defined to be. The best definition, to my mind, that I have ever seen, is the following:

"The Christ-spirit is no more and no less than the 'The Spirit of Truth,' which, being properly interpreted, means correct statement in reference to any fact in science, and principally in philosophy, or any truth in Nature's laboratory."

I read with peculiar interest in your last issue of THE BETTER WAY, the article entitled "Christian Spiritualists," by L. C. Whitney; also, your editorial comment.

It will hardly do for new fledged Spiritualists, just out of the fostering arms of the Christian Church, so-called, to "Come in at the eleventh hour" and claim to be qualified to interpret truths better and more in keeping with good, common sense, than can those who have fought their way out of the "wilderness of error" into the clear light of "The Spirit of Truth," pertaining to the present and future for the race of humanity.

MRS. JULIUS C. FRANKLIN.

May 13, 1888.

Written for The Better Way.

Is God a Passion?

BY WARREN CHASE.

Our schools tell us love is a passion, and our churches tell us God is love, and our grammars reverse the sentence, and say if God is love, love is God. The preachers say God so loved the human race, which he started in his own image, and in his love for all as his children, that he gave his only begotten son as a sacrifice to save them from his wrath; and yet the sacrifice which was complete only saved a very few of them from eternal misery. If this son was begotten, as all children we know anything about are, He certainly was not an immaculate conception, as we are told in the New Testament, as that is not begotten. But it is the manifestation of love we are after. We are assured by our preachers that God loves all of the human race, as they are his children, and that when a mother loves her child, for which she suffered terribly, more than she does God who made her suffer in bearing it, he often kills it to deprive her of her idol and make her love him—a strange freak of love on both sides. But we are told God works in mysterious ways, and this is one, I suppose.

As God is love, and of course nothing else, we are to suppose it is love that made and keeps the devil and the hell of endless torment for the children of love; but this, too, is one of the mysterious ways of love which is omnipotent. As God is love and love is God, it is not strange that we should find it in mankind, and find it there working as strangely as in its fountain from which it is drawn; and if God is jealous, as we are assured by the Bible he is, and as the priests tell us, as in the cases of the mother and child, we should not be surprised at its freaks of jealousy, which we see in those who are so God-like, as in the many murders that result from love.

Not long ago two brothers fell in love with the same girl, and each waited on her, and on one occasion the youngest got her arm and was walking around with her, and the oldest came up and took her from his younger brother, when the younger stepped back, drew his revolver, and shot his brother dead. That was love, and like that which the priests describe in God's dealings with us. I could report many similar cases of this passion we are taught to call God, which very often murders the object of the love where it fails to control as it desires.

Some people tell us this is not love, but is what they call lust; but they have no line of distinction, and cannot tell one from the other, as we can colors, except when actions result that are approved or disapproved, and it would not do to apply this test to God's actions. To me the whole system is flimsy nonsense, only worthy the lowest grade of ignorance and superstition. Love is an element as material as electricity, and as potent, or more so, and enters into organic life and there manifests its force as ignorantly as does any other element. In the plants it is harmless. In animals it works more as it does in the lower strata of human society, and manifests what we call lust and fights in the males, and courts in the females.

In the child it runs to the mother and the toys. In the mother it runs to the child and the gentle and loving husband, if she has such. In the sexual and sensual organization it runs to lust and jealousy, and often results in murder or suicide. The structure, texture and locality of organs in the brain determine its force and manifestation as does the battery, or jar voltaic pile of electricity in the laboratory. When we know its laws and powers, we will control it as we do electricity, and prevent its fatal shocks and explosions.

Camden, Ill., May 15, 1888.



Five Little Chickens.

Said the first little chicken,
With a queer little squirm,
"Oh! I wish I could find
A fat little worm!"

Said the next little chicken,
With an odd little shrug,
"Oh! I wish I could find
A fat little bug!"

Said the third little chicken,
With a sharp little squeal,
"Oh! I wish I could find
Some nice, yellow meal!"

Said the fourth little chicken,
With a small sigh of grief,
"Oh! I wish I could find
A green little leaf!"

Said the fifth little chicken,
With a faint little moan,
"Oh! I wish I could find
A wee gravel stone!"

The Fable of the Caterpillars.

BY HUDSON TUTTLE.

Taking a ramble in the fields about the hour of sunset, as I passed some shrubbery, my attention was attracted by the torn condition of its leaves, and a white web among its branches. On close inspection, I found the web to be the tent of a great number of bristly caterpillars. They had gathered for the night from the remote twigs and leaves where they had been feeding, and were talking over the events of the day. Some were very much excited, having made a discovery. A beautiful butterfly had alighted above their tent to remain for the night.

"It speaks our language!" said a leading caterpillar. "I understand quite well what it says. It tells us that after we have been here awhile, we shall be seized with a desire to burrow into the ground, and then will become insensible for a long time, while the earth will be cold and dead. Then the sun will shine warm again, and then we shall come forth butterflies, just like itself."

"Nonsense, nonsense," cried a score or more; "you are a lunatic. Who ever heard such trash?"

"Who?" shouted another. "Have we not lived here these twenty days, and do we bear any nearer resemblance to butterflies than at first?"

"True, true; and if we should become like that winged creature would we still be caterpillars, and if not should we not lose identity?"

"My mind exactly," remarked another ostentatiously. "As for me I want to remain a caterpillar, with every bristle and spine, or I want oblivion."

"As for me," said a corpulent fellow, who had evidently eaten all that it was possible for him to eat, "this caterpillar life is good enough. My business is to take care of the present, and let the future take care of itself. Perhaps we may gain wings some time, but what does that amount to? Does it give us more leaves, or make the sunshine warmer? Give me plenty of leaves and I'll not bother about next year's butterflies."

Then another rejoined: "That winged fellow, a lonely life he must lead! What happiness he can gain wandering through the air I cannot imagine. As he cannot feed on leaves, he must constantly regret the days when he was a caterpillar. He must be wretched. If such be our destination, it is deplorable, and we had better die with the summer."

"Some lying creature, having learned our language, has come to deceive us, and disturb the hitherto unbroken happiness of our lives," snarled a little dwarf on the outside of the group.

Attention was now given to one who, never before having spoken, had acquired the reputation of being a sage: "Stuff, stuff! Can we become that which we cannot evolve out of our own consciousness? I can form no idea of a state superior to this; hence, logically, can there be such a state? The evidence of a host of butterflies counts for nothing against that of our senses, and the concurrent testimony of all caterpillars."

"What I want to know is this," cried a matter of fact individual. "Is there one here who ever desired to go into the ground, or ever saw a fellow who did?" At this time there was great merriment.

"Is there any one," he continued, "who ever saw a caterpillar come out next year as a butterfly?" This was greeted with still louder laughter.

"That is enough. I shall sleep soundly, and I think none of us are so simple as to be kept awake by this folly."

Silence reigned over the bristling assembly, now obscured by the gathering twilight. I heard the soft movement of the butterfly's wings, and its low whisper to itself: "What a groveling life! Is it possible that I was once like one of those monsters, and as content and blind! That I smiled at the coarse joke and was proud of the logic and sensuality! An acrid leaf my paradise; bristling deformity and obese vulgarity my ideal of beauty. Henceforth I will sip my nectar with humility and erase pride from my heart."—Golden Gate.

Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualists, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALBERT DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

Who is a defamer of Spiritualism, and a slanderer of Spiritualists?
DeWitt Talmage of New York.

What class of mind does he belong to?
One whose education resists the growth of intelligence and the enlargement of human knowledge, he rests upon something which is decaying, and has nothing to do with the progressive spirit of the age.

How does he appear to one who is progressive?
As one who is still a hero to the least educated of the community.

How does he still illustrate characters in history?
That the least developed mind is the conservative mind of the age; and it is ever ready as it has been in the past to persecute all reformers of the present.

When is anger born?
When inability fails to grasp the new light that comes to human life.

As Spiritualism grows more and more in favor with the public, what do we see?
The heroes and exponents of truth experience the malignity and bigotry of the little minds of the earth.

What has the pulpit always said when a new truth was being developed?
Infidel—Infidel.

What has the theologian ever held the study of nature to be?
Dangerous to faith, to virtue, and honor.

What has the strong arm of the church been guilty of?
Raining its blows upon the brow of progress, and for an age the world's light of hope went down under the iron heel of the despotism of the church.

Notwithstanding the malignity of the priesthood, what do we see?
That every new development of truth has advanced and survived the passions of bigotry, and has gradually evolved into the living forms of a grander civilization.

What this does man Talmage show?
The dark hand that sent Michael Servetus to the stake and which has crucified liberty in every age.

What does Modern Spiritualism say to this man?
That his opinion causes no difference, the phenomena lives, the rappings are still heard, the glorious influx of inspiration still goes on.

Putting all priests on one side, what is man's privilege?
To exercise his liberty without fear of priestly ban, to stand in his sublime dignity before high heaven and receive his individual inspiration himself.

What does the theologian contemplate with dismay?
The gigantic changes in the history of human research that science has produced before the world a natural creation, and cultured minds have shown man in the brute and in the humblest brute.

What did the science of geology have to encounter?
The men of the pulpits arose in defense of their chosen myths, whose very existence was threatened, they said—No—they declared the science to be anti-Christian, godless, evil—the device of Satan.

What was the result of such denunciation?
The mighty truths the pulpits said no to, are to-day taught to our children; they are instructed to weave into the fabric of their broadening intelligence what the pulpits rejected. It is a mighty truth and an eternal fact that the church has stood in the path of man's progress since the two encountered each other. When will the intelligence of this age erect schoolhouses in place of pulpits, and it will be a most welcome day when the church will be left high and dry, rotting upon the sands of time.

What is atonement?
A lingering barbarism—an heirloom of the past.

What is an absurdity in regard to the atonement?
That a few men in the plenitude of power executed a God.

What other nonsensical priestly teaching in regard to the atonement?
That at the death of God a crimson fountain was opened to a sinful world that in all succeeding ages his blood should cleanse us from all sin.

What do progressive minds say to Talmage?
They herald him as a man set, fixed and founded in the cloudy dogmas of the past, totally unfit for a public teacher of any kind.

What is his standard?
Despotic bigot, one who has not room enough in his narrow mind for the expanding spirit of liberty, thought, science or system.

Where shall we place this man?
With the historic bigots of old, with the persecutors of the truth in all ages.

What is the most monstrous lie in priestcraft?
The vicarious atonement. Think of one guilty of many crimes, living in sin and on the last day of mortal life exclaiming, "Lord, save me," and be borne by a company of angels into a perfect heaven, bright and eternal.

Such as this is an insult by Christianity upon honest men and women.

What can we call the atonement?
Premium on crime.

Why do we call it a "premium on crime?"

For this reason: If a man dangling on the end of a rope for the crime of murder and a priest saying, "Repent, believe on the Lord Jesus Christ and

you will be saved," while the victim may be sent by this self same priest to an endless hell.

Perish the thought, perish the mind of any one who would entertain such horrible and superstitious ideas.

According to the doctrine of this man Talmage where is his future home?
In the calm joys of heaven, glancing it may be at times over the battlements of heaven and viewing in this endless hell the grand old heroes of earth, friends of humanity turning miserable forever in the flames.

It is a monstrous lie, an imposition upon the intelligence of the nineteenth century.

What is this man's last warning?
Not to touch this unclean thing, Spiritualism, for if they do they will be dragged down into that unending seance, amid the darkness of an eternal hell.

What do all good and sensible people wish?
That we may be spared some day from hearing such ligotized priestly babbling as comes from this man Talmage.

Where did this dogma of a literal hell originate?
Its birth in ignorance, its nurse in barbarism, and this man in the nineteenth century seeks to use it as a club with which to frighten back from investigation those who wish to look into the phenomena of Spiritualism, but inspiration shall flow from the better land in answer to humanity, and Spiritualism shall yet be victorious over error and priestly teaching in every land and home.

WORCESTER, MASS., May 13, 1888.

To the Editor of The Better Way.

Perhaps a word from us here in Worcester, may not come amiss, as your paper has many readers in our midst. During the month of April, our sister C. Fannie Allene ministered to our spiritual needs, and while your scribe believes in no "fulsome praise," a grand woman does not stand upon the platform to-day as an exponent of our faith. Foremost in all works where Charity and Mercy predominate.

The one aim of her life is to aid the poor, the downtrodden and the oppressed, either in the human or the animal world. It was largely through the efforts of this sister that the re-starting of our Lyceum was a success; and a Band of Mercy formed for the protection of our dumb companions. I cannot express in language my esteem for those who work for the "weaker side," when a thinking mind realizes how much we owe the horse, the ox, the cow, the dog, the song birds and all through the animal world, a life-time seems short wherein to do them justice.

May 6, our brother H. F. Peck came and by invitation made some stirring and interesting remarks to the little ones. I saw with pleasure, their bright eyes glisten, as he related a tale of his boyhood days, that their sweet voices little children, fragrant flowers, sweet soothing music, and last but not least, "the love of those dumb animals, met and caressed along life's highway," may take the place of the dusty, hurried, grinding life of the railroad employee in the centuries to come! Who knows?

Yours for Humanity,
FRED. L. HILDRETH.

What Kindness Have I Done To-day.

If every person, man and woman, was to question himself every night before retiring, "What good or kindly act have I done to-day?" we think the custom would produce grand results, not only to the person so doing, but to the world at large.

Many people seem to think that because they are not in affluent circumstances that consequently they are not called upon to do anything for others; but are ready on all occasions to be the recipient of favors from others.

There is another class who are frequently quite wealthy, but stingy and mean, and are always ready to draw in, but never give out; who never thought of doing a disinterested act, but who are constantly looking for and laying plans for some one to help them, to do some favor for them. Such persons are so imbued with selfishness it shows in every lineament in the face, and in the cold expression of the eye.

The parable of the poor widow who gave the farthing, was intended to illustrate that no one was so poor they could not give or do something for another, and we think that children should be taught early in life to give, though ever so little, and to cultivate an unselfish spirit generally.

But kindly deeds are not all the means or ways of doing a kindness. A kind word, if the person can do no more, will often lighten a sad heart, will often throw a sunbeam across the path of some unfortunate one, and even though it should be an erring one, that kind word can be mingled with some gentle and unreproachful reproof, and while the good effect may not be apparent at the time, still the time may and most likely will come, when the kindly intended seed sown will bear fruit, perchance a hundred fold. At any rate a good deed has been done, and the doer of it will find a well spring of happiness coming up in his soul.

No matter if the person does not seem to take to it kindly, the seed is planted there, and though it seems like scattering it on frozen ground, still the rays of kindness intermingled with the reproof, like the sun, will melt that frozen ground, and another soul has taken a step higher in the journey to the All Father. How true that, "A soft answer turneth away wrath," and if that be the case, how much more will it accomplish where there is no wrath to overcome.

B.

WHOLE WORLD

SOUL COMMUNION

MAY 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke a rough co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas.....	1:43 p. m.
Boston, Mass.....	3:28 p. m.
Burlington, Vt.....	3:18 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Buffalo, N. Y.....	2:55 p. m.
Columbia, S. C.....	2:46 p. m.
Cape Horn, S. A.....	3:43 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Chicago.....	2:20 p. m.
Detroit, Mich.....	2:38 p. m.
Frankfurt, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Fredrickton, New Brunswick.....	3:43 p. m.
Hallifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Iowa City, Ia.....	2:03 p. m.
London, Eng.....	8:11 p. m.
Leocompton, Kan.....	3:15 p. m.
Little Rock, Ark.....	2:03 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Nashville, Tenn.....	2:23 p. m.
New York City.....	3:15 p. m.
Omaha, Neb.....	3:03 p. m.
Philadelphia, Penn.....	3:11 p. m.
Pittsburg, Penn.....	2:51 p. m.
Rome, Italy.....	9:01 p. m.
Savannah, Ga.....	2:48 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Santiago, Chili.....	3:28 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
San Francisco, Cal.....	12:01 p. m.
Vienna, Austria.....	9:21 p. m.
Vera Cruz, Mexico.....	9:49 p. m.
Walla Walla, Wash. Ter.....	11:18 p. m.
Augusta, Maine.....	3:38 p. m.
Berlin, Prussia.....	8:08 p. m.
Berne, Switzerland.....	8:41 p. m.
Berne, Prussia.....	9:09 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cincinnati, Ohio.....	2:26 p. m.
Dover, Delaware.....	2:48 p. m.
Caracas, Venezuela.....	8:46 p. m.
Charlottown, Prince Edward's Island.....	3:58 p. m.
Dublin, Ireland.....	7:46 p. m.
Edinburg, Scotland.....	3:01 p. m.
Essex, England.....	8:09 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Georgetown, British Guiana.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Honolulu, Md.....	10:51 p. m.
Jerusalem, Palestine.....	10:31 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lima, Peru.....	3:04 p. m.
Malwaukee, Wis.....	2:18 p. m.
Indianapolis, Ind.....	2:28 p. m.
Montreal, Canada.....	2:28 p. m.
New Haven, Conn.....	3:18 p. m.
Newport, R. I.....	3:28 p. m.
New Orleans, La.....	2:11 p. m.
Ottawa, Canada.....	3:08 p. m.
Panama, New Granada.....	2:03 p. m.
Paris, France.....	08:19 p. m.
St. Petersburg, Russia.....	10:11 p. m.
St. Louis, Mo.....	2:11 p. m.
St. John, New Foundland.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:36 p. m.
Springfield, Mass.....	3:21 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vicksburg, Miss.....	2:08 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.

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How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained, on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. Let the circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed, and from this time, an intelligent system of communication is established.

6. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

7. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of the earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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CINCINNATI.....MAY 26, 1888.

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Editorial Correspondence.

A Striking Peculiarity of our Commercial Metropolis—Persecution of Mediums—A Foul Conspiracy—The Holy Boanerges—Madame Diss Debar's Paintings and Tablets—A Picture Seance—Glance at a Few of Mr. Luther R. Marsh's Treasures from the Spirit World—Some Words about Mr. Marsh—An Assault at Mrs. Stoddard Gray's—A Ghost Caught but not Captured—Seances Continued, and General Satisfaction with the Manifestations—News, Notes and Comments.

NEW YORK, May 21, 1888.

More problems of human life are woven and solved in New York than mystify any other American city, not wholly because it is the largest city upon the American continent, but to a great extent because it is the most cosmopolitan, and the strange admixture of a hundred diverse nationalities with the native element leads to shifts and entanglements which most adroit shrewdness often fails to unravel. Thus suspicion is the order of the day, and it becomes necessary for some to prove themselves many times innocent to avoid the conclusion that they are always guilty!

This is peculiarly true of spirit mediums, for not a few of this class sometimes do suspicious things, especially when waning mediumship seems to demand mortal assistance; but the medium who is worthy of help from the spirit world never thus supplements occult power. It is an act of the most daring sacrilege.

CONSPIRACY.

Pursuant to a plan formulated during the winter, and countenanced mutually by Protestant and Catholic authority, Spiritualism has recently been attacked and persecuted with the most rancorous persistence. The weak points in its extended line have been sought, its sleepy sentinels lulled to repose, and then a murderous onslaught has seemed to shake many of its outposts. As has been its custom from the beginning, it merely stood on the defensive, without even a sortie in the direction of the enemy's stronghold. What desirable result is it possible to reap from such tactics? Will Spiritualists suffer their mangled remnants to be spurned by the foot of prosecution, and stamped in the mire, in obedience to their empty policy of "peace, peace! but there is no peace. The war is actually begun." The initiative has been taken and the attack made by our bitterest foes, and, if we are longer non-resistant, we become *particeps criminis* in our own destruction.

The recent sermon of Mr. Talmage in denunciation of our cause, followed by the pulpits attacks of several other clergymen, was at the prompting of the conspiracy to which we refer. The arrest and arraignment of Madame Diss Debar and her associates had been so distorted by the press that the public mind was soured against everything spiritualistic; the rabble howl was raised to its highest note against mediums; Spiritualists were caricatured, laughed at and berated everywhere; and could orthodoxy have had its will, it would have treated our adherents as did Calvinism a fancied heresy in the murder of Servetus. The blood-thirstiness of all this miserable business is its prominent feature, as demonstrated in Mr. Talmage's iteration of the biblical command, "No witch shall be permitted to live." He said that spirit mediums were nothing but witches, as the term was anciently used! Here then was an invitation, from the pulpit of a representative (?) of the meek and lowly Jesus, to do murder, and it is almost miraculous that it did not lay the train of death along many of the avenues of social life in this city.

THE HOLY BOANERGES.

Mr. Talmage is as essentially a social incendiary as was any notable of the French Revolution. He is constantly testing the public pulse, the intensity of whose beat he frequently exaggerates, and he rarely fails to espouse the cause which he imagines will most completely challenge popular approval. Of brilliant parts, which he readily adapts to the execution of any work in hand, his influence would be much wider were conscientiousness permitted to more frequently hold sway. We have no desire to question his honesty of purpose, but when he denounces members of his congregation for spirit mediumship, he condemns in others what he himself seeks to practice, and in those, unquestionably, whose moral sense is infinitely keener than his. He is impatient, arbitrary, dogmatic and alert, and, notwithstanding many good qualities, a sneaking coward. This is a strong epithet. Its complete application is proved in that denunciation made by him, on the 29th of April, ultimo, of a people whom he knows to be most outrageously persecuted; of a people whom, as he is perfectly aware, persecution has cast beneath the ban of public condemnation in this city; and it was well within his knowledge that they were entitled to defense instead of contumely.

Why was it that he could find no good word with which to temper the asperity of the Talmagean vocabulary in its classification of sacred Billingsgate for the denunciation of Spiritualism? Such would be in derogation of his purpose. Good words would not please the rabble. The public press wanted nothing favorable to the Spiritualists, but with one breath it cried, "Crucify them!" They had no influential friends. Some were in the Tombs, and some were awaiting the slow but fully-assured process of judicial condemnation. Why should Mr. Talmage seek to moderate the ungodly clamor? Why should a man, who, in the execution of his holy office, is admonished to inculcate the gentle precepts of mercy and peace, be expected to also practice these virtues? It was not Mr. Talmage, but Jesus of Nazareth, who said: "By this shall all men know that ye are my disciples, if ye have love one to another," and the gentle Nazarene, not Mr. Talmage, should be held accountable for the declaration. We trust nobody will seek to controvert this position.

Let Spiritualists everywhere stop and think a little, and, if they have time, let them recur somewhat to the history of mankind. They will find that priests have ever been the ready ministers of tyranny, and practically, if not verbally, they have ever insisted that their rule shall not be questioned. Generally they have possessed the means to enforce their authority and awe the world with their iron rod. From the days of Aaron and Levi, when it was doing "God service" to slay the heathen; down through the ages to Jesus of Nazareth, Saul, Barnabas and Stephen, when the life of a heretic became the object of bargain and sale; down to the time of Justin Martyr, when assassins were employed to dispatch "unbelievers;" to Cyril, bishop of Alexandria and Peter the Reader, who dabbled their beastly hands in the pure blood of gentle Hypatia; to Bruno, the astronomer, to Joan of Arc, the evangel of liberty, both of whom fell victims to the holy wrath of an ignorant priesthood; down to the still lower depths, when Cardinal Richelieu assumed control of the "religious institutions" of France, and discovered that the nunneries and monasteries were naught but the abodes of sacred prostitutes and pimps, where bishops and mothers-superior posed as the head devils of the bacchanalia,—where indiscriminate contact bred every disease that was foul, and murder in the name of the Lord was of daily recurrence; down through the persecutions and murder of Presbyterians and Papists in England, of Baptists and Quakers in this country, and first and last, of good men and women in all parts of the world, down, down, down — to what? What have we come to in this supreme hour of re-shedding light, when the "civilization of the nineteenth century is supposed to guide to the highest truth man is capable of grasping?"

Where are we? What do we discover? If there is a guard upon the watch-towers of truth, shall we ask him if the dawn cometh, or if it shall always be night?

Yes, Talmage is a sneaking coward. He knows that Spiritualism is true. It has proved itself to his inner consciousness, and under control beyond his comprehension he has preached admirable Spiritualist sermons, only to turn around in his normal condition and denounce it, his only source of inspiration. He is sneakily afraid of public opinion, which he finds is now powerful enough to abrogate the tenure of his "sacred office," if it so wills, and he bows to a whimsical and fantastic master on the one hand, while on the other he seeks to enslave his betters, servile where he should be independent, and full of barbaric despotism where it is his first duty to be just. Is it possible that such a creature, even by his towering intellect and scholarly attainments, can make sure of a firm hold upon the regards of men good and true?

MADAME DISS DEBAR.

There are better things to say of Madame Diss Debar than the press of New York has yet ventured to mention, and, even if they were said and proved, she would not be looked upon as really a representative Spiritualist. Like many another tender flower in the rose-bud garden of earth-bound gods, her spiritual growth has been crippled by mundane impediments, heterogeneous subtleties, and, apparently, a large superfluity of the reagents of moral grandeur; but she is yet a better woman than thousands of those who knowingly wag their heads and stand on tiptoe to get their noses into a better atmosphere. Were the ignorant conception of those qualities which go to form Spiritualists, in frowns and filth, both physical and moral, to be fully realized, Madame Diss Debar would be superior to the ordinary Spiritualist, yet, according to her own declaration under oath, she is not a Spiritualist at all, but a member of Rev. Heber Newton's church, in good standing. Nobody who knows anything about it, and at the same time respects the truth, dares deny her mediumship, for the proof of it is beyond dispute in the view of thoroughly experienced judges; but her integrity is of less repute. This is an unfortunate condition, anomalous and embarrassing. If her precepts taught that which her works inspire, she would be hailed as a minister of that revelation which must ever be most dear to human souls, the truth of immortality; and in a way not wholly acceptable she is such minister. Here are a few of the whys and wherefores:

In the pleasant library of Mr. Luther R. Marsh, one of the best known and most influential citizens of New York, there are more than a dozen masterly paintings which were produced by the spirit controls of Madame Diss Debar, through her mediumship. These are works of substantial merit, which no unprejudiced artist will attempt to discredit, and the fact that they were produced as represented, as a rule under the most rigid test conditions, is duly attested by Mr. Marsh. But it has been stated in miscellaneous groups of tatters, and some of the newspapers, that this gentleman "has lost his head;" that in a word, he has gone daft through Spiritualism. While the public mind is in its present mood, it is natural that such a report should gain wide circulation and accumulate large importance as it travels through the moral districts, but nobody who is fairly acquainted with Mr. Marsh takes the least stock in it. He is a lawyer of eminence, was for many years the partner of Daniel Webster, and the evidences of his standing, success and high estimation, are as numerous as those which surround the distinguished men of the age. A careful student, keen observer and thorough analyst, trained in his profession to intimate acquaintance with most of the tricks and subterfuges of human nature, he cannot be hoodwinked by any ordinary scheme or deception, and his precautions were a positive guard against fraud by Madame Diss Debar. He examined the canvases upon which the paintings came, marked it for identification, watched it against the remote possibility of mortal manipulation, and saw, through conditions enforced by the mediumship of Madame Diss Debar, the distempers, tinting and springing forth complete of these magnificent creations, in less time than is required to indite this sentence! We relate a single incident in this connection, taken from more than twenty at our disposal:

A lady of elevated social position, who had conceived the idea that Mr. Marsh was the victim of imposition, called upon him for the purpose of exposing the "fraud." She pounced upon a stretched canvass, hacked it from its support with large shears, cut a huge gash in it, and then called for the production of a picture. She was instructed to hold it upon her head, and soon the picture began to take shape, but the unsupported canvass lapped down at both sides of her head, and Mr. Marsh removed it to the chair. Then they stood by and witnessed its completion, which resembled the tints coming upon a thin cloud when it passes before the sun. It proved to be a fine portrait of Mr. Marsh's father-in-law, deceased many years, and the lady was disappointed at the absence of everything which could be called deception. It was undeniably a spirit picture.

These paintings are no greater curiosities than the scores of tablets, filled with spirit communications, which are now in Mr. Marsh's possession. These tablets are of paper, each contains about one hundred leaves of the size of commercial note.

They were held inside the book by Mr. Marsh and Madame Diss Debar, with occasionally a third person present, and on some occasion sixty pages of a tablet have been filled with a grand spirit message, in beautiful and compact penmanship, in the short space of three minutes! One such message we examined could not be legibly transcribed in less than three hours. Fraud was impossible. Mr. Marsh purchased the tablets, marked them privately for identification, and did not let them leave his hands till they were placed in the book at the seance, whence he removed them. Upon some of these tablets there are beautiful pen-drawings, germane to the messages, and altogether they form a library of wonderful variety and deep significance. In beauty, variety and accuracy of penmanship they can scarcely be excelled, while their subject matter is invariably instructive and elevating. It is impossible for them to be the work of human hands, and the evidence is positive that they were produced by the spirit controls of Madame Diss Debar, and it even appears certain that she could prove this in court, if given a fair chance, but the disposition to treat her fairly is not just now apparent in the courts of New York.

A few additional words about Mr. Marsh. Much against his will he has become notorious as a credulous gentleman of means, dupe to the wiles of an adventurer, or a confederate in her schemes—one horn of the animal making him a fool, the other a knave. We indicate these points to show where the vulture of ignorant prejudice fixes her claws, and how eagerly she would if she could destroy a great reputation and an unspotted character. It is safe to state that more than nine-tenths of the stuff which has been published about him, in connection with the Diss Debars, in the newspapers of New York, is copiously untrue, and that the fraction of truth which these papers have seen fit to print in this regard is purile and inconsequential. They were intended to sicken Mr. Marsh of Spiritualism, for orthodoxy would not passively consent to let a gentleman of his standing and influence turn his back upon those shadowy legends which are today the only support of traditional Christianity, and accept the evidence of truth brought by spirit mediums—not if orthodoxy could help it, by either fair means or foul. But in the great profession which this gentleman has so diligently and successfully pursued for a half century, it has been his principal charge to sift the true from the false, and solid fact comes to him

like an old and cherished friend. He promptly recognizes its features, grasps it firmly and welcomes it to his heart, for long ago it was patent to him, as first or last it becomes to every honest investigator, that one truth well-established is of more worth than all the beliefs in Christendom, and every lawyer knows that all the pretty theories of the world fail to evolve the least twinkle of admissible evidence.

An old and respected citizen of New York, not a Spiritualist, made this remark last evening: "I have known Luther R. Marsh for more than thirty years. He has invariably given superior tone and high character to what ever movement or enterprise he was connected with. He is a strictly honest man. I think he never had a dishonest thought. There must be something in Spiritualism when a mind like this receives it, for I am sure his judgment is as clear and his mind as free in action as ever, and he is as superior to frivolity and ism-ology as any man in the entire city. His place upon the Park Commission, where, practically, untold millions are constantly disbursed, ought to be sufficient evidence of his standing in New York, and he is certainly one of the best and most efficient members of that body. Lost his head! Never! If he has, there are thousands of people who would be happy if they could find it."

This is a fair sample of what his acquaintances say, and although the words appear decidedly encomiastic, they are in very abrupt contrast to the libels uttered of Mr. Marsh by the creatures of the current conspiracy to destroy Spiritualism. Before the contest is finished they are quite likely to earn their own destruction.

Raids upon spirit mediums still continue. An assault was made at Mrs. Stoddard Gray's a few nights since, by a choice assortment of ruffians from the office of the New York World, and, having made the row, it became necessary for them to justify it, which they proceeded to do in a long account of "fraud exposed." But their own testimony condemned them. They pretended that a mortal form was grabbed, and that it was personating a spirit, but with all their preparation and bravery and extra light and superior force, they could not hold the "mortal form." It disappeared. They affirm that it escaped into the cabinet. How do they know? And if it did, why did they permit the escape? It is strange if eight able-bodied men could not sufficiently impede one mortal form to prevent its vanishment from their midst! Why is it that they do not provide a reserve squad of congenial scoundrels, to call in at the opportune moment, so that no ghost nor semi-ghost may be permitted to elude their brass knucks and grappling appliances? Let them read up the methods of the Spanish Inquisition and learn some means for pursuing their avocation with more distinguished success, and perhaps it would afford them more eclat to kill now and then a Spiritualist. Murder in the interest of Holy Church has always been regarded as a virtuous thing rather than a sin, and if the victim were a Spiritualist, it is not impossible that ever Mr. Talmage would vote absolution to the assassin. How could he deny it, after counselling the "taking off" of the mediums? Seances at Mrs. Gray's are proceeding as usual, and the manifestations are said to be excellent.

How is it that, if they are fraudulent, any patronage is accorded them? We are told that, when sitters so desire, the most rigid test conditions are applied, and satisfaction is in every instance loudly indicated.

Spiritualists of Cincinnati were much impressed last month by the enthusiasm and vigor which characterized Mrs. N. T. Brigham's forays into the rural districts of Ohio, Indiana and Kentucky, to scatter the bread of immortal life. Many of our good people seemed to regard her efforts of this kind as simply spasmodic, but she is a systematic and persistent worker in the East, just as she was in the West. In the week beginning 7th inst. she spoke four times in the State, at points remote from the city, to wit: Glens Falls, Ballston Spa, Troy and Albany. Last week she spoke four times in Connecticut—at Winsted twice, at Hartford and East Hartford once each, and at Tonkers, N. Y., making nine services in twelve days, and all at a very considerable distance from her regular charge. She is impelled by an irresistible sense of duty to thus go forth and proclaim the tidings of great joy, and to this work her good life and brilliant gifts are freely devoted. She is indeed a blessed apostle of the truth.

Yesterday's *World*, evidently hungry for something sensational to further the interests of the conspiracy-promoters, rehearsed all the old lies of the *File-Us-Off* against Mrs. E. A. Wells, libeled Mr. Henry J. Newton, President of the First Society of Spiritualists, rung in a few fresh lies about little Laura Casey, and attempted to black-list attorney Benn and Mr. C. P. Sykes, prominent Spiritualists and highly esteemed citizens. The yarns upon which the tirade is founded were long ago proved false and rotten, and the poor scribbler who furnished them to the *World* knows they are lies of the blackest hue. Still the *World* will doubtless be invited to prove up or put up! Mr. Newton is not a harmless man with whom to play such a game, and it looks as if the great newspaper would be forced to pay right smartly for its falsehoods slow and shelf-worn. It should be promptly taught a very emphatic lesson in this regard.

In the absence of Mrs. Brigham, who spoke at Patterson, N. J., Mrs. Amanda M. Spence officiated at the Adelphi Hall Society yesterday. She is a lady of commanding presence, sonorous voice, clear enunciation and elegant address, intelligent, cultivated and of vast experience upon the spiritual platform. In the morning she spoke inspirationally upon "The Scientific Aspect of Spiritualism," and was eloquent and impressive in the treatment of this momentous theme. At the afternoon conference she gave many startling incidents of her experience as a Spiritualist and a medium, beginning with investigation at the cabin of the Coon's family, in Athens County, Ohio, in the earlier days of physical manifestations. Of these people, their ways, methods and tribulations, she detailed a thousand wonderful and pathetic things, and increased her reputation as a word painter of high dramatic capabilities. In the evening she spoke to a crowded auditory on "The Philosophy of Spiritual Phenomena."

These Sunday afternoon conference meetings are a prime feature in the *raison d'etre* of New York Spiritualism. They are seasons of greetings, comparison of notes, exchange of experiences, practical tests, literary entertainments, music and joyfulness, and consume about three hours of the most rapidly passing time it is possible to estimate. Following Mrs. Spence's remarks yesterday, there was music of a peculiar order—whistling, by Miss Mamie Horton. This announcement may shock Mrs. Grundy, but the good old lady is used to shocks. We are informed that there is a woman in New York who commands fifty dollars per evening for whistling, and it was said yesterday by those who seem to know, that Miss Horton's whistling is the better of the two. She whistled "The Shepherd Boy" in a style which will forever echo in our fancy, and for encore all the bird notes of melody were blown from her cherry lips in chords as sweet and harmonious as ever came from the mellow flute. A vocal solo, by Miss Lillie Runels, followed, and this was cheered to the echo. An encore was demanded, and gracefully responded to. Miss Runels can sing. Thousands of the best people in this music-loving city attest to the fact, for, although the little lady is young and unassuming, she has gained the reputation of one of the best soloists in operatic airs and popular church exercises, and her services are in large demand. Her singing was followed by seventeen psychometric tests by Mrs. E. A. Wells, all, as it happened, for strangers to the medium, and all but one were promptly recognized and acknowledged. Some of these tests were filled with the most circumstantial and minute particulars, facts which it would be impossible to find without the very best spirit aid, and yet all were corroborated. It is to be expected that a medium of such power will encounter opposition on account of jealousy, but what is to be thought of those arrant scoundrels who call her a "fraud" through premeditated ignorance? The conference closed in another baptism of harmony through the organism of Miss Lillie Runels, and everybody appeared to have enjoyed this feast of reason and flow of song most intensely. Its equivalent is enjoyed at Adelphi Hall every Sunday afternoon. L. B.

The Better Way.

I rather like your paper; it suggests so much. And I often find it on my mind pointing out THE BETTER WAY.

I notice an article in your paper advocating legislation to do away with what you designate tramps. Would it not be the better way to do away with so much of man's local laws and put the general law of nature in force, that of energy and money in helping them to something better? When I was a boy there was no law to abridge man's walking free through the air wherever he pleased, and there were no tramps, or injury, though thousands roamed through the country in search of work. I well remember they never came to father's house hungry, but mother gave them pie and milk. I remember also, one terrible stormy night after we had gone to bed, a so-called tramp applied for shelter, and father let him lie in the kitchen with perfect confidence, and that confidence shared by the family, and I, as a child, did not tremble with fear, though lying dangerously ill. There is that fear which is sometimes called fearing God, but we neither feared God nor man, because we did right. Suppose we had taken the law of man as expressed to-day, turned him away shelterless or prosecuted according to law of man, we would then have had reason to fear man, but not God, as his court of justice, which is everywhere, is empty, as He says "Go and do no more."

A STUDENT OF NATURE.

You will find us ever for the better way, friend Khol, and if you think you have found a better way to dispose of the vexed question, headed "Tramps," just mature your ideas and let us hear from you again. Your tramps of yore olden times, your boyhood day, that you could feed on pie and milk and sleep in the kitchen, and could bid good by in the morning, with a "go-and-do-so-no-more," was most certainly a different variety from the one with which we are familiar. It is not the kind that are "hunting work" that we would legislate upon, but the kind that don't want work, and won't work; would sooner starve than work.

Your kind are easy to manage; just fill them full, as good as you have for your own mouth, and send them on with a "God bless and prosper you." But it is the other kind. Oh the other kind!

If the mediums all over the land will be kind enough to keep us posted of their engagements, we will have a column devoted to their movements, that will be of interest to the general reader.

W. J. Colville will issue in a few weeks his latest book, "Mental Therapeutics, Philosophy and Phenomena." His competence to handle such a subject, and the interest manifested so generally at the present time in that direction, will secure ready sale for the volume. Many copies are already ordered in advance.

Close up the saloons, stop the liquor traffic, and never mind the cry of, "What will the country do without the immense revenue derived from it?" The country will be immensely the gainer financially. The expense of police courts, of caring for convicts, etc., etc., will be so reduced that the balance on hand annually will be something to laugh over.

We have read *The Drift of the Age*, and heartily commend Dr. Dix for his bravery in daring to throw the full light upon the darksome places of fashionable society. If American society be not purged of its rottenness, it will sap the strength of our nation, and our downfall is as sure as ever that of Greece or Rome. We need the fearless spirit of Mr. Dix, in pulpit and press.

Thousands of girls in New York City receive only \$3 a week. Here is how one of them lives: She pays \$1.25 for rent. She has bread and tea for breakfast, and is at her work at eight o'clock. For lunch she takes a couple of chocolate creams or cream puffs, which cost little and are sweet. She goes home at six o'clock, and has bread and tea for supper. In the evening she makes her own clothes, mends and washes and irons them.

There are thousands of Spiritualists in New York, Brooklyn, Jersey City and suburbs who do not attend the lectures at Adelphi Hall, corner 52d street and Seventh avenue, New York, and consequently they do not know what they miss; but if they were to go and hear Mrs. Brigham once, the hall would be filled to overflowing at every succeeding lecture, for her good controls are always instructive, entertaining and eloquent. In the happy use of illustrative incidents to drive her arguments home, and impress them there indelibly, she seems to be peerless.

We are asked many times, "Mr. Editor, what is the truth? I am an investigator and hear so many things; what shall I believe?"

My dear friends, all of you! Take Paul's enjoiner to "prove all things and hold fast to that which is good."

Don't you know that what is one man's food may be another man's poison? That which can be appropriated and assimilated by one, is truth to him, whether it could be taken for nourishment by another or not.

Your maker has done much for you in giving you reasoning powers and judgment. Now the best you can do for yourself is to make the best possible use of these gifts. Take all things into your own crucible. Sit in judgment your own self, and "prove all things," by your own standard of truth.

Desecration.

Those of us who loved our mother, and it is to be hoped there is not a man, woman or child, but that reveres the name of mother, and it is to those we speak.

You are all aware of the many wiles and allurements that are held out by the groghops and cigar and tobacco venders, to induce the passerby to enter these places, where distilled poison is sold, and where that noxious weed, tobacco, is fixed up in all sorts of packages and labels, to allure the unwary into their use.

The last degree or subterfuge is to have a highly colored picture or photograph of some lovely female's face hung in some conspicuous place, like Mother Eve, to tempt them to sin; for anything eaten or drunk that injures you is a sin against yourself; and we say it is desecrating woman's character to put even her picture in such places.

Woman should not only rebel against such uses being made of her face and form divine, but she should open a crusade against the use of whisky, and tobacco by the men, and band themselves together to the extent of boycotting all grocery stores that deal in either poison; that is perfectly within the province and the power of woman to accomplish.

As woman gives birth to man in the natural world, so may she give him birth into a higher and purer life, and thus be his redeemer from the thralldom of vice and degradation. And thus "the seed of woman shall bruise the serpent head."

"B."

Less time spent in idle dreaming, and more devoted to the duties of life would give us wealth and contentment.

A perfect gentleman is never reserved, but sweetly and entirely open, so far as it is good for others, or possibly that he should be.—Ruskin.

The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—Bishop Butler.

Nothing in this world can be more true than that education of the head without the heart simply increases the power of crime; the great danger of this country to-day is from a want of education of the heart.—George A. Angell.

Movement of Mediums.

J. Frank Baxter, due in Cincinnati June 3rd. Mrs. Lunt Parker and Lily May, at hotel 106 Washington avenue, Lansing, Mich.

Prof. J. Madison Allen speaks for Society at Peoria, Ill., during the month of May.

J. S. Loveland is speaking at Milwaukee. Large audiences and good interest.

J. W. Fletcher will speak at Parkland, Pa., and Sunapee, N. H. Camp Meetings.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col. Mrs. Anna Orvis conducts services for The Chicago Spiritualist Fraternity, at 3 p. m. Sundays, for this month.

Frank T. Ripley goes to Maine June 1st. Societies desiring to make engagements with him, can address him at Corinne, Me.

Mrs. S. Willis passed a highly successful examination at the College of Physicians and Surgeons, Boston, on Wednesday, May 9th.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 230 Sixth avenue, where she has commodious apartments.

John Slater, of New York, is giving seances on the Sundays of this month, at 3 p. m. and 7:45 p. m., at Martine Hall, corner of Indiana avenue and 22d street, Chicago, Ill.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. H. S. Richings is engaged for the Sundays of May, and perhaps the first two of June at Pittsburg. She succeeded Mrs. Glading, who gave good satisfaction, and was highly appreciated by the Society.

Chas. Dawbarn is engaged for the month of May, to speak for the First Society of Spiritualists at Philadelphia, after which he takes a vacation till the Camp Meeting season opens.

Mrs. A. M. Glading fills the rostrum for Union Spiritualists Society, at Cincinnati, for the month of May. She also gives sittings for small circles at her private parlors, 43 W. Seventh street.

Bishop A. Beale, at Glen Falls, N. Y., for the rest of May; at Bridgeport, Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Walter Howell's engagement list is filled to the close of 1888. He is at present at Buffalo, N. Y. Will sail from New York May 12th, for Liverpool, returning in time for the Cascadia Camp Meeting, July 21st. His address is 28 N. Division street, Buffalo, N. Y.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

CINCINNATI MEDIUMS.

Mr. George P. Colby, 112 Poplar St. Trance. Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. J. H. Stowell, 222 Findlay street, Trance and Spiritual Reading.

Mrs. A. M. Glading (for May), 43 W. Seventh street. Trance and Psychometric Reading.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mrs. Lizzie Green, 291 W. Fourth street. Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street. Trumpet.

Mrs. Stewart, — Central avenue. Slate Writer.

Mrs. Dr. Smith, 275 John street. Spiritual and Test, Magnetic Healer, French and English.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and evening at 7:45; also, Wednesday evenings of each week, to which all are made welcome.

CAMP MEETINGS.

Cascadia Camp Meeting begins July 21. California Camp Meeting, at Oakland, Cal., from June 3 to July 1.

Leavenworth Co. Association of Spiritualists hold their second semi-annual Camp Meeting at Deuel's Grove, near Fairmount, Leavenworth Co., Kansas, on the 26th of May.

The Friends of Human Progress will hold a Spiritual Festival at Forest Temple, North Collins, N. Y., June 16 and 17. Mrs. Elizabeth L. Watson, of California, and Dr. F. L. H. Willis, of Rochester, N. Y., are the speakers engaged. They are too well known to require any recommendation. Visitors will receive cordial welcome and their stay be made as pleasant as possible. By order of Committee, EMMA TRAIN, Secretary.

The Fourth Association of Spiritualists of Philadelphia, Penn., are located during the summer at Parkland, holding circles every Sunday afternoon and evening in the Eureka tent. This Association was formed June 7, 1883, by the guide and medium, Eureka with thirteen members. Present membership, twenty-five; applicants, seventy-three. Cash in hand at date, \$220; property value, \$70.

The Iowa State Campmeeting have had five successful seasons, and this season promises to be the best of all. The social month of the camp opens July 1st, the camp meeting proper, on the last Sunday of July, and continue for five weeks. No nicer place for the invalid, no cooler place for any one in hot weather can be found in the West. A large delegation for both July and August will be in attendance from Cincinnati.

The Mantua Association of Spiritualists will hold a Union Basket Picnic, Sunday, July 1, 1888, in Atwater's Grove, Mantua Station, Ohio. All spiritualistic societies and Spiritualists of Northern Ohio are cordially invited to attend and unite in proclaiming the truths of a positive knowledge of immortality and spirit return. The questions of forming an alliance of the several associations, also a camp meeting association will be considered. Good speakers and good music will be provided to make the occasion one of much enjoyment to all. Reduced rates have been secured on the Mahoning Branch and main line, N. Y. & O. R. R., by which tickets will be sold at two cents per mile in each direction on June 30 and July 1, good returning until July 4, inclusive. The reduction extends to Old City and Jamestown east, and Marion west. Everybody invited. In case of bad weather, the exercises will be held in King's Opera House. Lewis King, President; Henry Cobb, Secretary.

Lookout Mountain.

This famous place of meeting for the Spiritualists of the South and West, will be of such attraction this year that great numbers will attend.

The meetings occur daily during the entire month of July.

Besides the engaged speakers and mediums a number of noted mediums will be on the ground to hold private seances.

The public exercises will be conducted by the following speakers and mediums:

Mrs. Cora L. V. Richmond, Mrs. Adeline M. Glading, Mrs. S. A. H. Talbot, George A. Fuller, Esq., Dr. H. F. Merrill, Dr. Samuel Walker, A. C. Ladd, G. W. Kates and wife, and several others of noted ability. Mrs. Ross and orchestra will furnish excellent music. Ample hotel facilities will be furnished to all at low rates. Special R. R. rates will be given from all points. Tenting space will be given free. For further particulars address G. W. Kates, Secretary, Lookout Mountain, Chattanooga, Tenn.

Sunapee Lake.

Your correspondents, Mrs. Churchill and Miss Jennie B. Hagan, have made the readers of THE BETTER WAY somewhat acquainted with the delights of a summer's camping season at Sunapee Lake, N. H. This is the gem of the New England lakes, 1000 feet above tide water, a pearl of purity in the emerald setting of the New Hampshire hills. For ten years past camp meetings have been annually held at Blodgett's Landing, Sunapee Lake, in the town of Newbury, N. H., and this year's meeting, commencing July 29th and closing August 23rd, will probably surpass in the talent and variety of its speakers and mediums, and in the musical and literary character of the evening entertainments, any previous season.

Dr. H. B. Storer, the veteran medium and lecturer, formerly President of the Onset Bay Association, is now President of the Sunapee Association, and will have entire charge of the exercises. Among the speakers engaged are: Dr. Geo. A. Fuller, Mrs. Juliette Yeau, Mr. J. Wm. Fletcher, Mrs. Susie Willis Fletcher, Mrs. E. B. Craddock, Miss Jennie B. Hagan, Dr. H. B. Storer, Mr. Eben Cobb, and A. B. Emerson, while Mr. Fletcher, Dr. C. H. Harding, Mr. Joseph D. Stiles, and Edgar W. Emerson will exercise their wonderful psychical powers as test mediums throughout the season.

The "Fraternity Quartette," of Boston, Miss Nettie Wentworth, director, will furnish music for the meeting, and be assisted by other talent of the entertainments, which are given every Saturday evening.

Thursdays are picnic days, and from the hotels and cottages about the lake, and from neighboring villages, visitors, come by boats and carriages to attend the lectures on that day and enjoy the dance in the evening. A Ladies Aid Fair and Entertainment will be held August 14th and 15th, in charge of Mrs. Addie L. Stevens, who will be aided by Miss Jennie B. Hagan, Madam Snow, Mrs. Fletcher and the ladies of the camp, in making the occasion pleasant to all who participate and a practical aid to the Association.

Excursion trains from Concord, Manchester and Claremont on Sundays bring hundreds of visitors, and tickets to the meeting at reduced rates are sold from Boston and stations on the Boston and Lowell R. R. and its connections, particulars of which will be found in the camp meeting circulars. These can be had free on application to Dr. H. B. Storer, 406 Shattuck Avenue, Boston, or to Miss Jennie B. Hagan, South Framingham, Mass.

The Forest House will again be in charge of the popular landlady Mr. F. E. Nelson, who always looks personally to the comfort of his guests, and visitors will find ample accommodation. New cottages are going up and Sunapee is a success.

Vicksburg, Mich.

As the coming season promises to be characterized by an unusual interest in the investigation of Spiritualism at all the public places of resort, where the best opportunities are presented for proclaiming its truths and philosophy, and of witnessing the various phenomena, it is proof of the same, we may be pardoned for offering a few words in behalf of a locality which has already become somewhat noted for its many advantages.

We refer to the Vicksburg camp in Kalamazoo Co., Mich. It is situated on half mile south of the railroad depot, at the crossing of two prominent railroads in that State. The location is celebrated for pure air and water, and beautiful surroundings, and of being in one of the most fertile agricultural sections of Michigan, among a population of industrious and wealthy inhabitants, who have for many years been adding to the natural beauty of their lovely prairie homes, which they have occupied for more than half a century. Indeed, Prairie Ronde was ever a most beautiful locality, and the former home of a dense population, ages before the white man discovered its natural beauty and fertility, as the ancient gardens, mounds and other relics of a former civilization abundantly testify; and which still remain as interesting objects of study and comparison. Here a long forgotten race of beings accomplished their earthly mission, and to-day another race, imbued with the restless energies of man's nature, are striving to solve the great problems of life, not only in the present, but in the life hereafter.

Extensive preparations and improvements are being made, and the camp will be opened July 14th, to continue until August 13th, and ample accommodations will be provided for all who wish to remain upon the grounds, and no pains will be spared in adding to the comfort of the visitors. The best talent will be secured for the intellectual feasts on the occasion. Among the speakers already engaged are Mr. D. M. King, of Mantua Station, Ohio; Mrs. E. Shepard, wife and husband, of Massachusetts; Hon. L. V. Moulton, of Grand Rapids, and W. H. Blair, of Chicago. Wm. E. Reid, of Grand Rapids, and J. J. Moore, of Louisville, Ky., are engaged as mediums and others will be present.

The Vicksburg Spiritualistic and Religious Society is now organizing upon a substantial basis, having become incorporated September 8, 1887, and well located upon the old and well-known camping ground in Kalamazoo County, and free from all immoral or misanthropic influences, with a splendid grove and commodious hall it offers superior facilities to those who need rest and recreation, and to all who desire to learn of the truths proclaimed and taught by the best experts of every religious philosophy, which is taking the place of those antiquated religious dogmas which fail to satisfy the spiritual wants of the present age of the world. W. B. WANDEL, Cor Sec.

Boston Lyceum No. 1.

To the Editor of The Better Way. After the storm comes the sunshine. Such was the case to-day, and everybody seemed to enjoy it. The attendance at the Lyceum was large. Session opened with song and instruction lesson. Then came the march, 114 scholars participating, after which the exercises were held.

Among our visitors to-day was Mr. Luther Colby, Esq., of the Banner of Light, who requested the conductor not to call on him as he was not a speech maker; but his heart and hand were in sympathy with the Lyceum. In company with Mr. Colby was Augustus Day, Esq., of Detroit, Mich. The conductor called on him and he addressed the school, giving an account of the cause of Spiritualism in Detroit which had been done and was expected to be done if good speakers and mediums would only visit Detroit. His remarks were listened to with close attention.

The Lyceum closes for the summer the first Sunday in June—June 3d. Strawberry festival and dancing in Investigator Hall, Sunday, May 27th, memorial services will be held on which occasion extra talent will appear. It is expected that many G. A. R. comrades will be present, as we are favored with their presence every year. Wednesday, June 27th, the yearly children's picnic will be given at Downer's Landing, and everything will be done for their comfort and enjoyment.

Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Oniro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working. THE WAY PUBLISHING CO.

Cincinnati Lyceum at G. A. R. Hall.

CINCINNATI, May 30, 9 A. M. Meeting called to order by E. O. Hare, Mrs. Roberts was appointed President pro tem; Mrs. Sheehan Secretary pro tem. President of Society.

Mrs. Mollie, Mrs. Goodhue and Mrs. Youmans, committee on organization. There were twenty-three or twenty-four children present, and as many grown people. Service opened by song, hymn, Lyceum Band—music by Mrs. Belle Mollie, of Lake Group, and Mrs. Baldwin of Shore Group.

After singing the groups were formed. Mrs. Goodhue was appointed Guardian of Fountain Group. There will be in addition to these groups for children, Liberty Group for adults, and all who are interested in the good work are expected to attend. Parents are cordially invited to come and bring their children. Mrs. Glading delivered an address to the little people, and was listened to with good attention. She gave them good advice, and tried to impress on the minds of the older ones the great importance of the Lyceum.

Altogether the opening seems very propitious, and no doubt it will flourish.

Mantua Station, Ohio.

The annual meeting of Dr. Underhill's will be held on Sunday, June 24, 1888, in the grove near his old residence. Good speakers and music will be on hand. Basket picnic at noon. D. M. King and others have promised to be present. Everybody come and keep up the dear old plan of progress. D. M. K.

Wisconsin Spiritualists.

The Wisconsin State Association of Spiritualists will hold their next meeting in Milwaukee June 22, 23 and 24. Mr. John L. Potter and Mrs. A. H. Colby-Luther are the speakers engaged. Dr. J. C. Phillips, Sec.

Onset, Mass., Items.

To the Editor of The Better Way. A certain minister in our midst who waited upon a young lady home from prayer meeting just nine days after his wife's death, received a letter from one of his parishioners reproaching him for his undue haste in looking so soon for a companion, which so enraged the "dispenser of the gospel" that a church-meeting was called, and the brother expelled from the church. On hearing this bit of church gossip, the thought occurred to our mind that we, as Spiritualists, might learn something from this. If we tried as hard to hide the deficiencies and mistakes of our speakers and mediums, as the church does to shield its ministers, what a lot of saints we should have among us apparently. On the contrary nearly every medium is slandering and condemning every other medium, until a looker-on is almost deprived of human beings. Why hold our neighbors faults to view at every opportunity? Would it not be much better to go to him with our grievance, and not to the world at large; and if we can say no good let us say no evil? We are none of us sure of ourselves; we know not how soon our turn may come to experience the humiliation of a false step in some direction. We are altogether too ready to cry, "Crucify him!" "Show him no quarter, for he has transgressed," not stopping to inquire of our own hearts how far we may have sinned in the same direction. But as we can only be seen from the outside, we feel secure for ourselves, and cry loudly for our neighbors' punishment.

Bye-and-bye, when we get on the other side of life, there will be no use in lauding ourselves or trying to show our superiority, for we shall be known as we are. We cannot dissemble there. No wonder the outside world condemns us since we fail to carry into practice our own teachings. No wonder they ask what good is Spiritualism doing. We all need to reflect upon this matter, and each turn a new leaf in the right direction, and at once. Is not this the better way? G.

The barges brought many new comers to the Grove Saturday night.

A grand masquerade ball was held in the Pavilion Saturday night.

The Ladies Industrial Union will hold their society meetings in the Temple every Thursday afternoon, until further notice, commencing the 24th of May, G. F. Howe, Secretary.

Dr. Sarah E. Hervey arrived and opened her cottage Saturday. Mr. H. M. Walton will stop with Dr. Hervey this summer, and hold public receptions in her parlors.

Rev. S. D. Simonds, from the California Conference, is with us, and held a religious meeting Sunday at Dr. Hervey's rooms. Mr. Simonds is very progressive in his ideas.

We have just learned of the sudden death of Mrs. Swift, of Newark, from pneumonia, whose cottage is at the corner of West Central and Onset ave.

The steam cars commenced running to Onset Monday, the 21st. Edward Stanton, engineer, in charge. The horse-car track from East Wareham is rapidly approaching completion.

In looking over our list of speakers for the Camp Meeting we find no new names on the list; still, if the old speakers bring us new thoughts and new ideas, it will be as well.

We learn Dr. A. W. S. Rothermel has been called to part with his mother from Brooklyn, N. Y., March 25th, aged 69 years. The doctor is interested in extensive silver mines in the West, which take a good deal of his time and attention at present.

Yours for the Cause, May 22, 1888. GUSTIE F. HOWE.

For ONE DOLLAR I will answer communications promptly. Mrs. S. R. CHALLONER. Oshkosh-Wis.

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NOTICE TO SPEAKERS AND MEDIUMS.

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address, C. C. STOWELL, Sec'y.

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OUTSIDE THE GATES.

—AND—

Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking men should read; the second part, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and shades of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. The remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also here trace the progress of Miss Shelhamer, chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the *Banner of Light*; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" will find this new work of great interest, need not be told of what a treat they have in store in the perusal of this production.

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In one volume of 515 pages, neatly

The Religions of To-Day.

CARL THEODORE HANSON.
IV.

Having, in my last article reproduced a number of biblical texts authorities in support of my declaration that Bible morality, love and justice, is a web of indecency and wanton cruelty, I come now to submit a few words, gathered from the same source, in explanation of the divine, holy character of the orthodox God—Jehovah. I constantly maintain that a God of love, justice and mercy, (as our Christian friends tell us Jehovah is), cannot be guilty of such wicked, indecent acts, or of such wicked advice and command, as he is credited with in the sacred oracle; but I think it manifest from the self same work that Jehovah is a humbug, a false God, and not the "intelligent, over-ruling, powerful," which or whom reasonable, non-hypocritical persons are gradually coming to acknowledge and proclaim as the "ruler of the universe"; a "God" whom we can see and read of in nature, (a book admitting of no shrewd interpolation by cunning priesthood, and which cannot be falsified by human acts or agencies,) and from which source any intelligent person can draw sound, true, and indubitable evidence of the existence of such an intelligent, overruling power having the attributes of love and justice. I do not propose, in this short article, to identify the true God, but to show from the Bible that Jehovah is not a God of love, justice and mercy, and that he consequently is not the true God. Indeed, rather than possessing these divine qualities, Jehovah, according to biblical testimony, might rather be said to resemble the evil one, about whom we have read, and whose effigy used to frighten us when children. And here are the evidences of barbarity: Isaiah 30: 27-30, (it relates of Jehovah), "His lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream. * * * And the Lord shall cause his glorious voice to be heard, and shall shew the lightning down of his arm, with the indignation of his anger, and with the flame of devouring fire, with scattering and tempest and hailstones." Another example of Jehovah's righteous attributes is found in Habakkuk 3: 5, where we read: "Before him went the pestilence, and burning coals went forth at his feet"; and in Hosea 13: 8, it is recorded, "I will meet them as a bear that is bereaved of her whelps, and will rend the caul from their heart, and there I will devour them like a lion." The God of love, justice and mercy, who through Moses says: "Thou shalt not kill!" in Ex. 32: 27, commands like this: "Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his neighbor, and every man his brother, and every man his companion." This barbarous edict was executed to the letter, for it goes on to state, "And there fell that day of the children of Levi three thousand people." Considerable love, mercy and justice in that! In Leviticus, 26: 14-24, it is stated of Jehovah, "I will appoint over you consumption, terror and burning ague. I will send wild beasts among you that shall rob you of your children and destroy your cattle; and ye shall be delivered into the hands of your enemies. I will chastise you seven times for your sins, and I will cast your carcasses upon the carcasses of your idols. My soul shall abhor you." No revenge, vengeance or fury in such threats; the orthodox God is a God of love, justice and mercy! The God Jehovah is no better than the God in whom the Norsemen believed, and the God in whom the Hindus and the Turks now believe. When we ascribe to our God terrestrial attributes, then he comes within our sphere, and our reason seizes him. When we class our God with roving vagabonds, lustful and dirty, as the case was with Jehovah, about whom the Bible relates that he quarrelled with Jacob, rested his weary limbs, and washed his dirty feet after a wearisome journey to Abraham in the land of Mamma; then we render our idea of an infinite being ridiculous; while the denunciation of a God is equally absurd. When we read the ancient Norse mythology about the Gods of the North, and are informed that they also personified themselves; that they fought each other, ate and drank, and upon the whole behaved like the rude and uncultured Vikings, why, there again, our intellectual faculties seize these would-be Gods, and we can and have the right to criticise them. When we read the Vedas of the Hindus, the most ancient God theory in existence, and find it recorded: "While the creating spirit swayed over the waters, Vishnu slept at the bottom of the ocean, and from him grew a water lily, which sailed upon the top of the water, and from which Brahma was created." In this case also is the God idea lowered and dishonored, and our reasoning powers permit us to criticise it because it is so utterly earthy. When we read of Jehovah's or Joseph's son that he was born of a woman like as we all are now-a-days; that he, the young God, ate and drank like all other mortals, scolded both poor people and the authorities when angry; that he, in consequence of his violent agitation, was sentenced to death, executed and buried; yes, this God even crawled out of the earth again after his death, which leads us to suppose him only to have been in a trance; and when furthermore a few strange persons tell us in a language full of self-contradiction that this God's savior when a child depended upon a dream, and those who witnessed his exit from the tomb slept, what shall we say when they tell us that he ascended bodily—up, up—where to? In such cases we merely allow our understanding to ascend along with him, and in the course of our ascension we find

that such stories savor too strongly of the fabulous, not to say false, which sounds so unfriendly in the ears of our Christian friends. In his conduct this God was so human and imperfect that our intellect can, with comfortable ease, comprehend his character and action. But when we contemplate the God of Nature—that intelligent power that governs the entire universe through a set of harmonious natural laws, then our intellect seems insufficient. By reading the great book of nature we discover a domineering harmony throughout the entire visible part of the universe; we discover a system of laws in harmonious activity, by virtue whereof all things progress in their regular course. These laws govern not only the race in man but everything in the universe; whenever one of them is ignored the penalty follows with the utmost certainty and precision. These laws are in force in every country and clime, and at every point of the universe; and since they are enforced with a uniform certainty, the existence of an intelligent, overruling power is satisfactorily proven. This God cannot serve me false, a belief in this power is quite as comforting as the Christian Jehovah or Jesus Christ; and I am not annoyed by having to read tales of war, murder, cruelty, slavery, drunkenness, immortality, etc., about him, neither am I tortured with a threat of being thrown into a pit of burning fire, there to burn and suffer perpetually.

I find I have indeed a God of love, justice and mercy; through nature's kindness this world is made to produce an abundance for my sustenance, if I am not deprived of my share through the wickedness and selfishness of mortals. All around me nature lavishes her gifts, and I see a display of limitless beauty and grandeur; and to the kind power through whose instrumentality this vast concern is made active and regulated for my good, I bow down in thankful reverence and feel a happy contentment.

Spiritual Dyspepsia.

To the Editor of The Better Way.

Of all the diseases named in the medical vocabulary, dyspepsia is the worst. It makes one gloomy, sad, morose, evil inclined and generally miserable. His presence dreaded by his friends, and life to himself a burden; and if he does not show these symptoms it is because he is making a constant effort to repress them. Spiritual dyspepsia is a twin brother to physical dyspepsia. A spiritual dyspeptic is spiritually weak and darkened, and he too is making a constant effort of self-repression. Sometimes one boils over, as it were. Alady said to me last winter, who is a medium in her own family and has given many good tests, "Oh dear, if I only knew all this to be true; sometimes I think this is of myself and no spirit power about it." This lady who had entertained speakers and mediums for many years and had seen all phases of the phenomena numberless times, had become surfeited with good things, and therefore spiritually dyspeptic. She had taken too large amounts of truth, not being able to masticate and digest it, and the result was spiritual dyspepsia. Bodily dyspepsia is caused by eating too much, too rapidly and at improper intervals without the necessary exercise. A wise man will take a sufficient amount of exercise to keep the body in a healthy condition, as the food supplies the waste of the body caused by action, hence he will eat no more than is right.

Spiritual dyspepsia is produced in the same way. A knowledge of the truth is the food of the spirit, hence we should take no more than we can properly assimilate. Theories of truth are of no use unless they lead to practical living. There is no pleasure without health, and we keep healthy by right living and wholesome exercise. It is the same with the spiritually healthy, by assimilating, digesting and practicing what is given them by inspired lecturers every Sunday and occasionally the phenomena through the week, they become a lamp to their own feet and a light unto the darkened condition of their neighbor.

GUSTIE F. HOWE.
ONSET, MASS., May 14, 1888.

We think Gustie Howe has hit a great many more than she has any idea of. We are going right into the confession box. We had a slight attack of that same dyspepsia. We got cured. We feel a sympathy for that lady she speaks of, for we had just the same phase of it she had. This was the cure that was administered with lasting good effect, and we would recommend it to her:

At the opening of our home circle one evening, I made the remark that I wished we might get something through some one else, I would believe more of it; also it did not seem to me that we got much any way. With this dyspeptic remark and feeling I mechanically yielded to influence. I could not imagine what ailed my arm. I held the pencil as usual; but it would not write; all it would do was to tap occasionally in an emphatic manner on the table. After some waiting in this way, the words, "Spell off the alphabet," were slowly scrawled out. We began in that primitive way—new to us—and tediously spelt out one letter at a time, the pencil tapping once at the right letter, the name, nativity, occupation, family relations, etc., of a spirit of whom we had never before heard. During this tiresome proceeding I requested the spirit to write; it was so much speedier and satisfactory. But he held possession and proceeded according to his own idea, and deliberately pouted out all of this. Then, just as we all thought we had no more patience, he changed his mood and wrote fluently:

"Now, my friends, how would you like it if that was your way, and your

only way, of obtaining communications from the spirit friends? Would your zeal and your love stand the test? In my day upon earth how blessed we were when a few of us could get together, and by means of the alphabet and taps could get, in a whole evening, a few sentences, patiently spelled out and written down. It was a grand thing to us; and we each took a copy of what we got to reread and ponder upon. We got all out of it we could in every way and were thankful for it. Only a few crumbs, and laboriously gained, compared to the feast, sumptuous and readily spread for you at your table. And so great are your feasts and so often recurring, that your appetite cloy, your appreciation wanes, and in your present condition you are not digesting and appropriating with a relish all this upon which you should be flourishing and growing stronger. I advise you to give thanks for what you get. Thoroughly digest it, and assimilate it in the current of your lives, and we will hear no more such unhealthy remarks as those which greeted us this evening."

I was cured.

Written for The Better Way.
Image Worship.
BY R. NEELY.

The primitive Christians were opposed to the worship of images, and the religion of the Catholic Church was at first simple and spiritual, and it was not till the sixth century that image worship was fully established.

The forests must have been taxed to furnish the amount of "wood of the true cross" then in existence in the thousands of Christian churches. But as no one in that age ever saw Jesus, a true likeness of him could only be obtained by a clever trick of priesthood. As the legend runs, a linen towel with which the Savior wiped his sweaty face in his agony, remained in a niche in the wall from which it was taken five hundred years afterwards by a bishop, and it still retained his true likeness which he impressed upon it during his passion. This picture, like the wood of the true cross, multiplied indefinitely. The following extract from a Byzantine hymn, shows the veneration in which it was held:

"How can we, with mortal eyes, contemplate this image whose celestial splendor the host of heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by this veritable image. He who is seated on the cherubim visits us this day by a picture which the Father has delineated by his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love."

Similar honors were given to "the Virgin Mother of God," and the apostles and saints.

To such a condition of ignorance, credulity and superstition had the church fallen with the gospel in her hands, which says that "God is spirit, and they that worship Him must worship in spirit and in truth."

We of to-day look both with pity and contempt upon this anti-Christian Christianity, but how much are we better? We have externalized religion which belongs to the heart and the inner life, and set up Jesus as an object of worship, and neglected the truth which he taught, and left his precepts undone; and we have in the church to this day the dogmas of original sin, the trinity and incarnation which came down to us from the ancient Hindus whom we now call heathen. But the coming man will abandon every dogma from the fall of man to the papal infallibility, and follow the dictates of true charity. "The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to the level of the senses and imagination of man. 'I believe in one God, and Mahomet, the apostle of God,' is the simple and invariable profession of Islam. The intellectual image of the deity they have never degraded by any visible idol."

Unlike the Christians when they destroyed the heathen idols, they did not replace them by images of their own. One great reason for the purity and simplicity of Islam, or Mahometanism, is the absence of any priesthood. Priestcraft is the curse and source of corruption of every religion where it exists. But there is a time to come in the progress of man when "No man shall teach his brother saying, 'Know the Lord; for all shall know him from the least to the greatest.'" This refers to the increase of education and intelligence among the masses, which will raise them to such a condition that no one, however cunning he may be, will be able to take advantage of his fellow-man for the purpose of power or gain. Every man will be his own priest and his own preacher; and in the absence of all dogmatism a pure, simple life of freedom will be the privilege of every human being. The only church will be the great field of nature, and the only object of worship will be the one true and living God, imminent in all nature, from the Monad to the highest organic structure—the soul of the universe, the aggregate of life, wisdom, goodness, love, truth and justice. The power that moves, the law that governs, and the wisdom that guides everything from the smallest atom to the numberless constellations that move in their appointed orbits throughout boundless space. An ancient sage said, "All thy work praise thee." I never look on the tiniest flower without a feeling of veneration for the wisdom and power that formed it, and when I

looked at the pasture fields in my native island, touched with the pencil of the great limner of Nature, and every footbreadth covered with daisies and violets in bloom, I said: surely this is the perfection of beauty, and here are the footprints of God. But it is in man himself that we perceive the moral and spiritual attributes of deity. Made in the image and after the likeness of God, he possesses in a finite degree the same attributes. This is the only image that should be used in divine worship. He who exercises love, truth, and justice towards his fellow-man is, by so doing, worshipping God in spirit and in truth; and to him it will be said, "In-as-much as ye did it to the least of these little ones, ye have done it unto me."

Chicago, Ill., May 15, 1888.

To the Editor of The Better Way.
To the Editor of The Better Way.

In No. 44 of the B. W. "Ceur De Lion" comes to the rescue of Jesus the Christ, and attempts to prove the existence of this mythological character.

Now, by the way, let me remark that the Lion utterly fails to make out a case. That Jesus is or was an historical personage most of us will have to admit, but the Lion must know that Christ is but the principle or embodiment of God. Now, the fact of the matter is just this: For fourteen hundred years after the Christian Era, the Roman Catholic Church held the books of the Bible in manuscript, and during that time clothed this mythological figure with all the virtues that were known and attributed to this myth. All the good acts that could be thought of until behold, you have the Jesus Christ of the Christians of the present day. The name of Tom or Jack or Joseph would have done just as well had they been clothed in the same halo of impossibilities that the myth called Jesus Christ has been clothed in. About four hundred years ago printing with type came into use, and since that time the Bible of four hundred years ago has been the same old story; but before that time the Catholic Church could add all the nonsense and all the glory, and all the so-called holiness to this myth called Jesus Christ, and no one with any every day sense will dispute this fact. The old Roman Church builded better than they knew, and hardly hoped that their myths and superstition would be advocated in this nineteenth century by men that laid a claim to ordinary common sense, yet such is the fact, that men like C. M. Keith and the Lion are found that will take up the old Paganisms of two thousand years ago, and while all the world knows that most of the so-called Christian's Bible is but the silly vagaries of a lot of Catholic priests, added to old Jewish myths. These men and their ilk will yet waste ink and paper in their useless attempts to bolster up a rotting, trembling, tottering old fabric of a church that is to day a leech, and a beggar upon us and with us. This church has asserted all these mythical assertions, for two thousand years, and to-day cannot attempt to prove one single assertion or demonstrate it by a proven fact. If Ceur De Lion sees enough in spirit communion to warrant him in knowing of it, then I say let him, like a man, drop the old dust-begrimed mantle of mythological scarecrows, and come out into the broad sunlight of our glorious knowledge, and a clean man, a free man; and let Ceur De Lion and C. M. Keith join hands and hold a jubilee on their deliverance from the bondage of angry Gods, Jesus Christs, blood and bones, Christian's hell and long-tailed devils. Let them come into our ranks clean, without anything but the true knowledge. Drop the follies of the past and let them be buried in the depths and darkness of utter oblivion; let us look forward to the bright, unfolding future, rather than to the dark mysteries of the past, take up the thread of life and follow it up. Drop the past, for it has gone. Yesterday was; to-day is, and the ever present now is enough for us.

J. W. DENNIS.

Putting a Parson to Practical Use.
A wealthy farmer in Mecklenburg, Germany, on being asked how he managed to get his slaughtered pigs tested for trichinae at the nearest market town gave the following characteristic reply: "I don't see the use of all that trouble when I can get it done quite comfortably in our village!" "And where, pray?" "You see our pastor has a hearty appetite, and is fond of something tasty, and so whenever I kill a pig I always send him the first sausage. A couple of days after I call on him and inquire in an off-hand sort of way how his reverence feels; if I find that he is quite well and hearty and there is nothing amiss with him I go home quite easy in my mind, and then, and not before, I let our folks eat of that pig and taste a bit myself, for now I am positive that the pig was healthy and hadn't a trace of trichinae about it. That's my test. What's the good of sending all the way to town?"

The Tender Heart of the Editor.

Editors, as a rule, are kind-hearted and liberal. A subscriber to a certain paper died and left four years subscription unpaid. The editor appeared at the grave just as the coffin lid was being fastened down for the last time, and threw in a linen duster, a thermometer, a large palm leaf fan and a receipt for making artificial ice.—Boston News.

The World's Soul Communion.

To the Editor of The Better Way.

What was published in your paper concerning "Unity in Soul Communion" of April 28th, makes me desire to communicate some of my views and feelings on the subject. I have been extremely solicitous about the welfare of the great movement, but with all I have hoped for, I have never once thought it possible that anything but "imperfect results" should be obtained. Perfect results imply perfect conditions, which no one in his sober senses ever expects.

But perfect conditions do not imply that all should be adepts in psychological knowledge. The masses may know nothing on this subject.

If they can put themselves in the condition required in the call, it is all right and that seems as clear as words can make it. Whether parties can do this or not, does not depend on their scientific attainments, or on their mental strength, but on the degree of their spiritual unfoldment. Neither is it necessary that there should be "no diversity of human intelligence" and no "variety of motive" in the parties who unite. If they can rise above the spirit of bitter antagonism, and coalesce and mingle their yearnings and aspirations to compass the end in view, it is sufficient.

Neither was it expected that the whole world would join in the conference; in that case the conference would not take place and "be realized until the world agrees upon invariable rules for the guidance of such a Congress," but those who do agree on the plan can unite just as well as if they had been previously consulted. No one is excluded, and I can say for myself that I approve of it entirely, without the least amendment.

If I had a patent nostrum, either political or theological, which I believed would cure all the ills of suffering humanity, I would want a World Soul Communion to unite in enforcing its claims, or at least I should have no faith in a communion that did not endorse my infallible remedy. But having no such panacea myself, and having no faith in those put forward by others—knowing intuitively that the trouble lies deeper than material environments, and must be reached through soul expansion or not at all; and feeling that all true men and women, however diverse their ideas may be in other respects, will agree in the desirability of this, it came to me that to confine the aspirations and aims to this design, was the way to combine numbers; the way to make harmony; the way to develop the greatest power for good. It may be well also to add that it does not interfere with communions on a "less ambitious scale" or for specific objects for those who desire them, so this is no reason why the World's Soul Communion should not continue.

S. BRIDGETT.

Spirit Children.
J. J. MORSE.

Ques.—What is the effect upon spirit children, in returning, who have never had any experience in earth life.

Ans.—Spirits who enter the spirit world prematurely, enter it from one of three causes; either as a consequence of the wilful operation of the mothers, through foeticide, through some malpractice or injury of the human system, or through certain laws having terminated the possibility of their physical existence in this world. In the first case, it is scarcely reasonable to suppose that individual spirit is likely to derive large personal benefit from contact with its mother.

Many a woman who has taken this unwise step, feels when this has been accomplished, waves of sorrow and regret sweep over her and she would give all the years of her life if this thing could not have been. Now suppose a little spirit, growing and developing, comes back again to the mortal sphere, and the mother is made aware of that fact; the flood gates of her soul would be opened, and such a psychological disturbance would come forth, as would do that child much harm for the time being. Therefore it is that wise guardians in spirit life, take charge of such waifs, and keep them in their surroundings and develop them spiritually, and build them up in a manner that avoids the necessity of their being brought again in contact with the material sphere, they originally sprang from. Such are sometimes brought into the sphere of human activity, brought to observe the condition of material life through the influence and experience of others, and they gain a practical knowledge of the world they have been so unconsciously ejected from.

But it is not necessary that they should be brought back into this world, because the army of humanity passing from it, carries a sufficiency of experience forward with them into the spiritual world, to be an abundant means of instruction; and these who carry with them much of the earth conditions are selected by wise teachers to take these waifs in charge.

When a physiological law has been violated, as in a premature birth and consequent death, then, if necessary, the moral and spiritual conditions are very different from the first case. In this instance, welling up with its love, the mother sphere, unfolding in the spiritual nature, there is a point of contact with the spiritual thought in the spiritual world; and the two, blending in harmony and unity, the mother flows out with sweet affection to the babe and thrills its inmost soul to the center, and it is drawn to the mother by it. One conclusion we will draw from this statement; there is one crime against yourself that will stand out before you in the spiritual world as a dreadful guilt, and that crime is the premature ejection into spiritual existence of that which should be the pride and glory of manhood and womanhood.—Practical Occultism.



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SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1. I am Mary J. Lamb. I have a husband and three children residing in Washington City. It would be of greatest happiness to me to know that I still live; that I have passed through the veil safely. Bless my little Annie and tell her I am ever with her to comfort and sustain her. Tell my dear husband that I am more than thankful that he has done the will of those placed under his care.

2. I am William Carrolton Hartwell. I come with a thanks message to C. E. Gilbert. She will remember me when I say that she and another came to the house of my wife in Columbia, and entreated me not to drink. She will also remember that my eldest son and my nephew were drunk with me at that time. This was about seven years ago, and a Mrs. Katie Smith was with her in the temperance work for children at that time. C. E. Gilbert, I never drew a drunken breath after I said I would not. I thank you from the depths of my soul, and I hope that what I may say will encourage you to keep on in the good work.

3. I am Theba Kaufman. I am a Jewess, and my brother and father, Isaac and Irwin Kaufman, live in Springfield, Illinois. I do so want to reach Sylvie, living now in Sacramento, California. Also, would I convey a message of love to Rosa Vehrhoff, at present living in Minneapolis. I am so thankful that many children have blessed my sister Rosa. I have learned many things; indeed I did before I went over, and therefore am progressing toward the light.

4. I am Dempsey Bond Scherherd. I was born and have some friends in Baton Rouge, Louisiana. I was blind from infancy, and was educated at three institutions. I have a friend, Susie McCormick, in Washington City, to whom I would convey my thanks for her goodness. Prior to my death, I was interested in founding an academy for the blind. In this I labored earnestly and faithfully, but was defeated by those who could see, and should have known better. In all my travels, and in all my wanderings, I found no kinder friend than Susie McCormick. God will bless her, for it is the third or fourth blind person to whom she has ministered in love.

5. I am Marie Antoinette Woodhouse. I am an only daughter, and my father and mother and three brothers live at Lexington, Ky. Oh, I wish my papa and mama could know what a relief it was to be free from pain. Oh, dear ones, the great love which upheld me in life, and that a painful one, guided me safely, and will continue to do so. Let this console you for the seeming separation. Dear ones, the veil is but thin which divides us. Dear ones, I am ever with you. I am never so far that I cannot hear your voices and feel the pulsations of love. God doeth all things well.

6. I am Myra J. Civellier. I have dear ones in this vicinity to whom I would come, but especially to little Myra, over whom I am placed, would I be remembered, with the assurance that naught shall come to either her mama or herself. Poor child; much has unjustly been said concerning your family. Be of good comfort, Jane, all will be righted, if not here, hereafter. And Myra and Marion, live well, do uprightly for the sake of those who love you.

7. I am Corinne Wilson. I have friends in Camden, N. J., and in Dover, Del. Dear Elmer, I entreat you to free yourself from the pool-table. Keep your hands free from picking and stealing, and it is stealing to take that which is not yours by right. Dear, dear boy, if you win one day, what you win cannot remain with you. Mother labored so hard to educate you, Elmer, for her sake settle down and support her. I send love and greeting to all my dear ones, who will certainly know that it is I.

8. I am Luciano Camfero, a native of Aragon. I have been from this world many centuries. I desire to reach Helen Marr Hill. She will doubtless hear from me shortly, at a circle which she attends. I come at the solicitation of Scyphypnyie (pronounced Shilfinia), one of the inhabitants of the city of light, under whose care she has been for a long time. Dearest Helen, be encouraged; you are a good child, and will advance rapidly. I am more than thankful for the privilege of addressing you and all concerned in the triangle.

9. I am Phoebe Carey. I wish to reach Mrs. Freyer, of Washington City. She once heard of me in a seance, and I promised her many things. Mrs. Freyer, I entreat you to seek sister Mary, the presiding angel of a circle in this city, or her co-worker, Dr. Ward, who will tell you what I cannot in this public way. I am interested in you, your poetic nature and love of sweet sounds attracts me. I have much of importance to say, therefore I entreat you earnestly, go, if you would hear it.

10. I am Frank Van Rensselder, of the Knickerbockers. My home is upon the Hudson, and it is to my son William Van Rensselder, that I come. I am proud of the old homestead, and am concerned for its honor. Therefore, Willie, my boy, keep your name

unuslled and your soul unspotted. The will will be found to be without flaw, and therefore all things will soon be settled, and you will be at rest mentally. My love to Arabella and Adelle.

11. I am John Wurnig. I come to Caroline Wurnig, of Baltimore. I was a drunkard, and I want whisky now; and I'll turn the earth upside down if I don't get it. I wish the devil had all those who will not gratify me. You are a miserable set, every one of you; and the only thing that you and your God can do is to keep a soul in torment. I won't be led, and I will have whisky; and if I can control, I'll make Caroline cry worse than she ever did. I'm hot and I'm burning up, and if you (meaning me, Henry VIII.) don't give me whisky, I'll break your head. I'm tired; I won't drink cold water, and I won't believe in anything good.

12. I am Luahya Allyn. I have been over here many years, and I want Lucy Wolff. There are some possessions in the old home which she should have—among which is a chest and a counterpane. There are some figured china and some papers which I desire her to have. I hope this message will be recognized, as I'm tired of coming to earth for nothing. I am quite well, and content to stay where I am if there is no use for my downward flight. I have but little to attract me, as most of those who loved me are with me. Mary, Charlie and Joe send love.

13. I am Rebecca Williams. I come at the request of my sons and daughter, to greet those still in the form. The one to whom I especially come is my oldest son; he is greatly in need of encouragement, because he is doing a good work. Ben Perley Poore is present, and joins me in a message of love to my son. He would have any one who can, write to Carrie, and inform her of his continued existence. I hope to dwell as a pleasant memory in the minds and hearts of all who formerly knew me.

14. I am Anna Beach. I wish to send a little word to papa and mama. My darling papa has been depressed; he must not be so; we are always looking after his comfort. Indeed, indeed, dear papa, I am never away from you. Please look around you and write more. There are many hearts who would lean upon you for comfort. This from your little daughter.

15. To the friends of THE BETTER WAY:—I again reiterate an earnest invitation to any one seeking spiritual enlightenment, to write unto me. I would solicit my old friends to write me again. I have important matter for many of them, and am now ready to systematically answer any letters. Address HENRY TUDOR, Tudor Castle, 236 A St. S. E. Washington, D. C.

THROUGH THE MEDIUMSHIP OF MRS. S. E. CALDWELL, St. Louis, Mo.

16. I am one that would like to communicate with friends on earth, and say to them that I am happy in my spirit-home where all is light and beautiful, that I am enchanted with my lovely surroundings, and feel that I would like to have my friends sense the glories of this life to the pure and good. MARTHA A. STEVENS.

17. There seems to be a demand for spirit-communications, so I will endeavor to say something about this home of mine. I found it adorned with the thoughts and acts of my life, which I had striven to make pure, as far as lay in my power, being hindered by circumstances from rounding out my life as I could have wished; but I found more here for me than I expected, consequently was happier than I expected to be. GEORGE E. STEVENS.

18. In the many phases of spirit-life each one finds the one best adapted to his conditions if he has striven, while upon earth, to throw off the dross of his nature and fit himself for a happy home here, he will surely find it; but if his habits have been debasing, he need not expect to go with the pure and good, but will be looked upon with pity by them, and tendered all assistance to rise. R. S. SAMUELS.

19. In the depths of the ocean lie pearls of great price, which if brought to the light would gladden the heart of man; but while lying submerged are useless treasures. If these pearls can be brought before the multitudes they will surely find a lodgment in some brain that will spread to other brains and kindle a fire that will warm the surroundings and start into action much that is now lifeless and inert. Oh, if man only knew the power for good that lies before him, he would not fold his hands in idleness and let the precious hours slip away, but would be up and doing while it is called to-day. The laborers in the vineyard have strayed from the path and need a shepherd to call them back; the light of Spiritualism has been dimmed by too many teachings; the truth is hidden under a bushel and cannot be seen. There is light streaming down from above, which eyes held by the world's glare cannot see. The powers above are marshaling their forces to clear away the debris that obstructs the path of the workers, that they may show, in a clear light, the truths they bring, if the clouds that obscure the light can be swept away, then may we hope for great results. Men, in many cases, are hopelessly blind, and will never see anything on the earth-plane but that which refers to sensual life. They have enwrapped themselves in this idea, till their minds are impenetrable to spiritual things, such will remain in this delusion till the change, called death, opens their eyes. But those who have an aspiration for spiritual life, will be aided to ascend the spiral ladder to illimitable heights, where glories ever new break upon the sight of the aspirant, and the songs of the angel spheres in a grand diapason greet the ear. A MERRY.

What is Said of Spiritual Phenomena.

Dr. H. P. Fowler, the German Philosopher and Author—(Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent about it. I have been a student of the phenomena since I was a child, and I have been able to explain many things which could not be explained by materialism, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers—"I have for many years known that these phenomena are real, as distinguished from imposture, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and they have fully accepted, and vindicated the whole frame of human opinion on many important matters." [Extract from a Letter to A. Russell Wallace.]

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania—"Far from abating my confidence in the infrequency respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work 'I have, within the last nine months' (this was written in 1883), 'found more striking evidence of that agency than those given in the work in question.'"

Professor Challis, the Late Plinian Professor of Astronomy at Cambridge—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. In short, the testimony has been so abundant and consistent, that either the facts must be admitted as such as are reported, or the possibility of certifying facts by human testimony must be given up." [Clerical Journal, June, 1882.]

Professors Torndalen and Edlund, the Swedish Chemists—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these facts, but it seems, in our opinion, or to what new sphere of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the testimony of the facts." [Allgemeine, 29, 1879.]

Professor Gregory, P. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which our circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism." [Preface by Lord Brougham to 'The Book of Nature.' By C. O. Groom Napier, F. R. S. The London Dialectical Committee reported: "The sound of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications." [Cromwell P. Foster, 25, Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try experiments in such a way as to produce as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those of the human mind. . . . There is overwhelming evidence, and it is too late to deny their existence." Camille Flammarion, the French Astronomer, and Member of the Academie Française—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived notions, nor his mental vision blinded by the opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present knowledge is impossible. . . . We may acquire a radical and absolute certainty of the reality of the facts alluded to."

Affred Russel Wallace, F. R. S. E.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. . . . When the phenomena of Spiritualism give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many said to be able to receive them have been deluded into a coincident belief that the correctness of their theory by producing a false belief in a body of equally sane and able unbelievers—then, and then only, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer." [Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson—"The writer" (i. e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, or the action of a magnet formed him. As stated above, there was no place or chance of any legendary or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative. These facts are not out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those who have been misled, than as a mere record of doubt and denial, than with either the desire of hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is now to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations, and declares them to be 'evil.'—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24."

Nathan William Senior—"No one can doubt that phenomena like these (Phrenology, Homoeopathy and Spiritualism) seem to be to be observed, to be recorded, and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, pedantic recorders, and rash systematizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which are now equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." [The views I prepare for the following statement, made in the Spiritual Magazine, 1864, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and observation a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Fox, Kates and Archer. He organized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family. . . . Baron Cuvier said (March 18) to a friend: 'One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The places on which the writing is found is in a quiet, inaccessible, and unobserved part of the mind. (3) The writing must be actually done with the moral of slate or lead pencil. (4) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (5) This being so, we must write and understand the language of human beings, frequently such as is unknown to the medium. (6) It is strongly recom-

bles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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Occult Telegraphy.

The Signs of the Times. (The following was received from the office of Rowley & Whiting, No. 85 Euclid Ave., Cleveland, O.)

I desire to say a few words that may possibly interest the people who are yet subject to the ills and cares of a physical existence. I wish to speak about the signs of the times. As we look out over the fields and into the realms of science, religion and ethics, we observe great changes going on. We see man in spite of opposition slowly but surely wending his way from out of the valley and shadow of ignorance, superstition and prejudice, into the purer air of truth and righteousness, and where God's sunshine can reach him. We see him wending his way higher and higher up the mountain side drinking in the beauties at every step, and his mental vision as well as his physical takes cognizance of that which before was to him as a sealed book. There are new departures on every hand.

First, we notice that all the arts and sciences are becoming very much more widely diffused, and something new greets the explorer on every hand. The astronomer knows very much more of the starry firmament. The geologist can name every strata and tell you what animals, if any, were co-temporary with it, and point out a thousand things that only a short time ago was unknown, and so we might follow it all along through the various sciences, but will not now take the time to do so. It is more of ethics and religions that I would desire to speak of at present. The time has come in the history of mankind when it is impossible to de-throne man's reason in this respect; he sets himself up as his own censor. He will not be dictated to, but listens to the still small voice called conscience and to the dictates of his own reason, no matter what society or church may say, he allows his barque to drift along into the still waters where he can best ship his oars, and for the time being forgets self and outlook into the great beyond and try and fathom eternity. Were he left to himself and his own cogitations, even then much good would come from it. But he is not thus thrown upon his own resources entirely, the spirit world is so near at hand that he must needs only reach out his hand and draw it to himself. In his silent reverie, angels minister unto him, and he catches what men call inspiration, but it really is only spirit-carnate and decarnate, conversing together, mind to mind. Wonder not then that new ideas are brought forth as the child-spirit is born from out the great infinite-spiritual world, so ideas are born with the angels and through them transmitted to their fellow creature man, and this just in proportion as man is far enough developed to receive it. It has been well said, that order is heaven's first law, and nothing transpires without passing along in the order designated by nature, and back of this, nature's God. Mankind is not allowed the use of a thing until he learns to use it. For instance, steam, electricity, advanced Pneumatics, including the telephone, etc., were not ushered in until mankind was ready for them. The savage would have used them so illy, if at all, that it was better that he did not have them, and so with these great inventions and discoveries. Modern Spiritualism comes to you and offers new light to take the place of the inky darkness that has so long shrouded mankind, and whose sable mantle has so long obscured the sun of intelligence. She comes, and with her magic wand touches the walls and they crumble at her feet; she strikes the earth, and the living waters of truth come bubbling forth; she touches the tabernacle dedicated to God, be it Methodist, Presbyterian, Baptist or Episcopal, and the slow mists of error begin to disperse, and wondering worshippers raise their eyes to heaven and thank God for the light, and bow their heads in adoration of Him who before was to them a God of retribution, revenge and cruelty. She enters the temple of justice, and pointing out her scepter at judge and jury, she says: "Thou shalt not kill," and the noose is unloosed from the culprit's neck, and he goes away into solitude, there, in the years to come, to repent at leisure for his misdeeds, and prepare for that life which is to follow. Shame! shame! upon a so-called civilized country which has for its motto, "An eye for an eye, and a tooth for a tooth," and that makes excuse to take a life, because a life has been taken, thus putting a whole nation down upon the level of a hardened criminal. Think of it, fifty millions or more against one, and crying out crucify him, crucify him. How much better would it be to place all such beyond the reach of temptation, and fold your hands before you in reverence, and say, "Father forgive them they know not what they do." Next she points her wand at the professions. The schoolmaster throws down his rod or ferrule; the lawyer foregoes a part of his fee to a poor client; the doctor throws away his vile compounds, his nauseous mixtures and invokes her aid to show him where to pluck from nature's garden such vegetables and other substances as may be necessary to administer to relieve the ills to which flesh is heir. He bows his submission and the light of heaven comes streaming

over him, covering him from head to foot, and thousands upon thousands of afflicted mortals cry, "Hosanna, we are free, we are free." A thousand maledictions upon the physician who would dare discard so great a gift. Compare with him those who do discard it, are likened unto a blind man trying to read an unknown tongue. But we have not finished yet. She brings a bow of promise to the front, and there across or circling the heavens we read, "Peace on earth and good will to man." There are many phases of this subject that I fail to speak of, but time will not permit at present. I wish to speak of Christian science, faithists, metaphysicians and their kind and kin, and the truth and fallacies connected with them. But I reserve this for some future occasion. As for my part I am willing and glad to do all I can for humanity, and our work speaks for itself, I think. We seldom fail to cure those who follow our directions and do what they can to help themselves, and those through whom we operate are willing, I know, to do their part faithfully. And none need be so poor that they can not apply to us through them and be healed. The two worlds are growing closer and closer together every day, and the time will soon come when incarnate and decarnate can talk together face to face.

Very Respectfully,
SPIRIT DR. WELLS.

Talmage Alarmed.

To the Editor of The Better Way.

The Rev. Mr. Talmage of Brooklyn, New York, has recently preached another of his sensational sermons on Spiritualism. And this is his third great effort on that subject made within the last four years.

About four years ago he became aware, as he announced from his pulpit, that a good many of his flock were "considerably tintured with Spiritualism," and hence he would preach upon that subject on the next Sabbath, and enlighten them relative to the vagaries and fallacies of Spiritualism, etc., etc. Well the Mountain labored and brought forth according to appointment.

But like measles and the mumps, Spiritualism is liable to make a second attack, and generally the second, as with the measles and mumps, if not fatal, often leaves the patient in a state of uncertainty as to whether his recovery is permanent or otherwise.

It appears, however, that some of the Talmagian Disciples have had a second and even a third attack of Spiritualism, and now as it threatens the disintegration of his large church, why forthwith he feels the necessity of putting forth extraordinary efforts in order to redeem, if possible, and save the Tabernacle Church of Zion from that destruction which is impending and must soon prevail, unless Spiritualism is displaced both root and branch.

It was during Brother Talmage's vacation last summer, and while he was basking in the cool and exhilarating atmosphere of the granite hills of New Hampshire, down by the side of Old Ocean, where the waves are continually singing their invigorating lullaby, at a safe distance, as he fancied from his own Tabernacle flock; there, in that safe retreat did brother Talmage preach and tell the people what indeed Spiritualism is, and too, what the occupation of all people would be when they shall have entered upon and into the life spiritual.

That New Hampshire sermon was received and treasured as an acquisition to the truths of the Spiritual Philosophy by Spiritualists generally throughout the land, and it has been quoted and endorsed by not a few Spiritual papers and lecturers.

The main features of that discourse are in harmony with the Spiritual philosophy as taught both by good and wise spirits, and all intelligent Spiritualists.

But that was addressed to a different class of people, and also in a different latitude and climate from that of the Tabernacle in Brooklyn.

True, it was a conundrum with Spiritualists how, or where brother Talmage got his information so correctly, as he seemed to have it; and the conclusion was that he was either speaking under inspiration at that time, or else he had become a student of the Spiritual Philosophy, or possibly both.

And notwithstanding the fact that his discourse was almost strictly genuine Spiritualism, still the man himself was only considered as being upon the anxious seat. He occupied the mourners' bench (as the Methodist call it) while "speaking wiser than he knew."

But as nothing is lost to memory, and good words and even thoughts never die, so shall all good and truthful words spoken by Brother Talmage live and have their appropriate influence. They cannot be recalled. They must live. But Brother Talmage is sensational.

It is only a few years since he announced that he would never be anything but a sensational preacher. That is, he would try to excite his hearers by appeals to their sense and perception, rather than to their reason.

And all who are acquainted with this method of preaching will not deny the fact that he keeps that line without deviation. It now appears that the echoes of his New Hampshire discourse have reached him, and he seems to be alarmed at the reception it has met with. And now he would fain raise a sensation entirely the opposite of that just referred to.

Evidently he sees another wave of Spiritualism rolling over his flock, and in his alarm, and by his effort to check it, he goes to his Bible to find proof that Spiritualism and all its phenomena and its philosophy are only the works of the devil and hence must be naughty and vile. And now he selects for his text the case of Saul, Samuel and the woman (the medium), at Endor, as recorded in the twenty-eighth chapter of the first book of Samuel. That chapter contains one of the strongest proofs of Spirit identity after what is called death, that can be found either in the Bible or elsewhere, and is a favorite one with Spiritualists, and often quoted by them in arguing with Christians.

What are the facts? Let us see. Samuel was called by God as a prophet, at the early age of four years, and that fact was known "from Dan even to Bersheba." He was a judge and a prophet in Israel during all his life. His people wanted a king to rule them after his death. God sent the man Saul to him and told him to anoint and appoint Saul as Israel's king. Samuel obeyed. Saul assumed the reins of government, but in time he displeased his God, and then God chose David and told Samuel to anoint him.

Now Saul was at war with the Philistines, and seeing their mighty hosts as they were encamped ready for battle against him, he sought to obtain advice and directions from the Lord as he had on other occasions; but now the Lord refused to answer him as he had before, either "by the prophets or by dreams, or by the vision and theorism."

The battle was imminent and Saul was sore distressed. But he had banished all the mediums from his dominions, confident that he could get along without them, seeing that he was a prophet or medium himself. Samuel was dead, but as Saul could find no relief, he would fain seek a medium. His servant tells him of such an one at Endor. He visits her by night and asks her to bring up the spirit of Samuel. Samuel appears, and a miserable comforter was he to Saul.

He informed Saul that he and his three sons would all be killed on the morrow. Moreover, said he, your kingdom is passed out of your hands and is given to your enemy David, even as I told you when in the flesh, that it would be rent out of your hands.

Here we behold Spirit Samuel telling Saul what would befall him and his sons the next day, all of which did take place; and likewise reminding him of a prophecy he made relative to him, his kingdom and his successor, long before his death; all of which, according to the Bible record, was strictly true.

It would seem from the history of this transaction that Brother Talmage was rather unfortunate in selecting this case as the foundation for his sensational onslaught upon Spiritualism.

If the Bible is the infallible word of God and naught but truth in all its parts, it is difficult to see just how the devil came to work in this little episode upon three of God's chosen people, to wit: Samuel, Saul and David. And they were all prominent men and God's chosen rulers.

We remember the old saying: "That whom the gods wish to destroy they first make mad." It is within the range of possibility that Brother Talmage is a little angry over those echoes that have reached him, finding as he does that they are appropriated by those foolish Spiritualists.

But doesn't Brother Talmage know that not only the chapter referred to, but likewise the whole Bible is the Spiritualists' own book?

Does he not know that intelligent Spiritualists everywhere, both writers and speakers are using the Bible as the best evidence anywhere to be found in support of the great truths of Spiritualism?

Such is the fact nevertheless. And I make this challenge here and now to Brother Talmage, or any other minister of ability, to meet me either by correspondence or on the rostrum, and I pledge myself that for every single proof found in the Bible in direct support of any of the leading four doctrinal doctrines of the orthodox churches, such for instance as the fable of the atonement, the resurrection, and the day of judgment, eternal punishment by fire and brimstone, justification by faith, etc., etc.

Now for every single positive proof that he can produce from the Bible in support of any one of these, or any other doctrine of his church, I will produce at least twenty-five direct and positive proofs in support of Spiritualism, or the return and manifestation of spirits, those who have once lived here on the earth and have passed away by what is called death. I invite Brother Talmage and the whole yelping tribe of preachers to take note of this and govern themselves accordingly.

I am glad the reverend gentleman has delivered the sermon that he did:

1. Because it attracts attention to the cause.

2. It shows that he feels uneasy and alarmed on account of the progress Spiritualism is making in his church.

3. It affords a good opportunity for rejoinder.

4. It will direct attention to the history of the case, and an examination of the chapter from which he took his text, so that all may judge for themselves whether he has given the true exposition of so plain a case or not.

If the devil was the author of that history, what evidence have we that he is not the author of the entire book?

J. G. N. ABBOTT.

To the Editor of The Better Way.

I feel it my duty to write you and say that I was acquainted with John Day, who gave a message through your paper of May 5th. I well remember the day he killed his wife, through a fit of jealousy, about twenty-five or thirty years. I also knew Mr. Sinstack's family. The message was correctly given through the mediumship of Helen Campbell, Washington City, D. C.

Respectfully, A. ROWAN.

No. 1215 H St., N. W.

Sweet Music Produced by Unseen Hands.

Henry B. Allen of Canaan, Vt., better known throughout the East as the "Allen boy," has been spending a few days in our city making preparations to give a series of spiritual seances. Mr. Allen has given public seances since five years old, and leaves the East with a wide reputation as a genuine physical medium. Even when an infant, on the death of his mother, his cradle was rocked by disembodied friends.

Mr. Allen gave a seance Sunday evening at the residence of Mr. William Allen, corner of Sixth and Leavenworth streets. Nineteen persons, including the medium and his wife, sat in a circle around the room. The windows of the room were closed, and shawls were tacked over the curtains to prevent the admission of any light. The three doors leading into the room were locked, and the keys were given to various visitors. Inside of the circle in front of the medium stood a small stand, upon which was placed a guitar, two small bells, blank paper and pencils. Resting on two chairs behind the medium, and outside of the circle was a large dulcimer. The arrangement of the circle was such that at the right hand of the medium sat a lady from the north part of the county, and at his left sat a Manhattan lady. Next to the left, sat the medium's wife, in which seat she remained during the evening. When all were seated, every person in the room joined hands and the light was extinguished. In about fifteen minutes, a few bright lights were seen above the medium's head, and still others back of him near the wall and close to the ceiling. Then in a few moments, while both the medium's hands were held—as they were during the entire evening—purported spirits began playing upon the dulcimer behind the circle. The music at first was very low, yet every note came perfect and audible. Another piece was played in the same manner, and then the music began to grow stronger and stronger, and finally the instrument seemed to give forth every vibration of which it was capable. A piece might at first be barely audible, then grow stronger and stronger, then at one instant a few perfect notes would be struck near the keys of the instrument then at the extreme other end, and at last finished with a volume of the sweetest music. A purported spirit lost at sea gave an imitation of a storm whistling through the rigging of a vessel, which showed the work of an artist, be he a spirit or a resident of this sphere. The bells were repeatedly taken from the table, carried ringing above the heads of the audience or hammered on the dulcimer, and several times were thrown on the floor in the center of the room. The guitar was repeatedly taken from the stand, and either carried around the room near the ceiling or struck again-t the heads of some of the audience, and all of which time it was being played on. During the performance the hair-pins from one lady's hair were taken out and thrown at persons seated opposite in the circle. Each person in the circle, except the medium's wife, as their turn came, took the seat at the left of the medium. While there, and also while the medium's hands were held, a communication was written on the paper on the stand, the sheet torn from the tablet, and folded and placed in the person's pocket.

While the representative of the Republic was seated by the medium, the guitar was laid in his lap, and was played upon. While still holding the medium's hand we laid our arm lengthwise on the strings of the instrument so it would have been impossible for the medium or any one else in the room to have fingered the strings, and the tune was continued on the guitar without interruption.

The conditions under which the seance was held were by no means "test conditions," and therefore, by investigators present, the purported "spirit manifestations" could not unhesitatingly be indorsed as such. But did the medium or his wife or any one else in the circle attempt or perpetrate fraud, such attempts were not discovered. To say nothing of the genuineness of the manifestations, the music produced was of excellent quality, and would for that alone, pay for the attendance. Just before the seance closed, the dulcimer, weighing perhaps thirty pounds, was placed, before the medium's hands had been loosened, upon the stand inside the circle, and upon the instrument was placed the chairs on which it rested. Among those present were: G. F. Dewey, G. W. Harrop, Steve Towers, P. Shondit and wife, W. Mauldin, J. F. Swingle, J. M. Garrett and wife, Mrs. F. M. Allen and Jesse Ingraham.—Manhattan Republican.

She knew the Squeezing Point.
Overheard in the Interior Department on Thursday. It was rather cool and the young ladies were clamoring for a fire in order to take the chill out of the rooms. The talk turned on the range of the thermometer, when one of the prettiest misses in the room asked the only male clerk of the place, a very bashful young man from Harvard, if 32 degrees was the freezing point, what, then, was the squeezing point? He blushing was forced to give it up, when she replied, "two in the shade." At noon the Harvardite mustered up courage and took her out to lunch, and he now seems to be growing bold.—[Washington Herald.]

A Singular Florida Tree.

A citizen of Eustis, Fla., is said to have a combination tree in his garden. It consists of a lemon, peach, pear, grape fruit, persimmon, orange and guava, all grafted on one stock and all in bloom.

A Possible American Church.

To the Editor of The Better Way.

A number of clergymen talked about the "Possible American Church" at the first Methodist Church last evening. The first speaker was the Rev. M. D. Shutter, of Minneapolis. He said it was a well-known principle that the thoughts and lives of men, their history and surroundings influenced their religion. He believed in an American church that should represent Americans distinctively as the English church represents Englishmen. It was possible that such would come, but it was very likely that it would not come in our day. Such a church must recognize the practical tendency of our age. The catechism would contain but two lessons—the brotherhood of man and the fatherhood of God. Such a church will teach him that character is better than creeds. We have an idea in this country that everything ought to be educated. We no longer go to church to find out the news in the minister's prayer. An American church would utilize the spirit of inquiry born of educational ideas. A dead church will never change. The living church must change. The very life of the church lies in the change. Let us not teach that the roots of all religion were planted in Palestine, and that all of God is in a book. The Rev. J. C. F. Grumbine, of Syracuse, N. Y., thought that one of the hopeful signs of reform and progress was the tendency toward an American church that should represent the largest liberty, the deepest wisdom and noblest manhood. The church, he said, was losing its hold upon the people. It did not appeal to the masses. It was a church of classes and worldly politics. Church members were devoted to worldly pursuits; their morality was frequently no better than those outside. The possible American church will not be built up on an evangelical basis or by a union of evangelical churches. It will emphasize truth wherever found. It will cause the church movements to centralize and act together, but not become an octopus, crushing the life out of the people. It would not be denominational in the present sense, and would interpret all bibles with scholarly liberality. Professor David Swing was greeted with applause when he rose and said: "I would like to see our American church Americanized; that is as far as I have got. The old European ideas should be taken out. An Episcopal church for Americans, the old vestments burned up; a Presbyterian church for Americans with old doctrines rooted out. My heart is full of hope that the churches may become Americanized. To be Americanized is to be Nationalized. In the Presbyterian church there are 200 doctrines, and I think about 100 of them are not founded in reason. What I want to see coming along is a reasonable church. The least progress of reason destroys hundreds of religions." Dr. Kerr made a few remarks in the absence of Rabbi Hirsch, who was down on the programme. Dr. H. W. Thomas closed the discussion.

The above from the Chicago Inter-Ocean of May 18th speaks for itself, and is the legitimate result of true progress. We have already said the church is growing, and must grow or die. The first speaker in this report says: "A dead church never changes. The living church must change. The very life of the church lies in the change." Prof. Swing's remarks need no comment. We regard him and Dr. Thomas as the leaders of progressive thought here, and regret that the remarks of Rabbi Hirsch and Dr. Thomas were not reported. But we can thank God and take courage when we see the very same principles for which we are fighting take root and growing amongst the purest and most learned of our clergy. I know Rev. H. W. Thomas to be one of the purest and most upright souls living, and worthy to champion the new thought, and if Paul could say "He was not disobedient to the heavenly vision," Dr. Thomas can say he was not disobedient to his own intuition, but spoke the truth as he felt and believed, though it cost him expulsion from the church in which he was born, and wished to live all his days. And what more can any of us do. The ranting iconoclast may sneer, and the anti-Bible man may scoff, but I will give honor to whom honor is due, and encourage every progressive movement.

R. NEELY.

CHICAGO, ILL., May 18, 1888.

Necessary Rules of Sleep.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers; this is insanity. Thus it is that in early English history persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane,—the brain is not nourished, and they cannot sleep. The practical inferences are three: 1. Those who think most, who do the most brain work, require the most sleep. 2. That time "saved" from sleep that is necessary is infallibly destructive to mind, body and estate. 3. Give yourself, your children, your servants, give all that are under you, the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise at the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unclose the bonds of sleep the moment enough repose has been secured for the want of the system. This is the only safe and sufficient rule; and as to the question of how much sleep any one requires, each must be a rule for himself; great nature will never fail to write it out to the observer under the regulations just given.—Dr. Forbes Winslow.

Extract of Sermon by Dr. Talmage.

"Flowers for the casket, flowers for the bier." We want Old Mortality, with his chisel, to go through all the graveyards in Christendom, and while he carries a chisel in one hand, we want Old Mortality to have some flower-seed in the palm of the other hand. "Oh," you say, "the dead don't know; it makes no difference." I think you are mistaken. There are not so many steamers and trains coming to any living city, as there are convoys coming from heaven to earth; and if there be instantaneous and constant communication between this world and the better world, do you not suppose your departed friends know what you do with their bodies? Why has God planted "golden rod" and wild flowers in the forest and on the prairie, where no human eye ever sees them? He planted them there for invisible intelligences to look at and admire, and when invisible intelligences come to look at the wild flowers of the woods and table lands, will they not make excursion and see the flowers which you have planted in affectionate remembrance of them?

When I am dead I would like to have a handful of violets—any one could pluck them out of the grass, or some one could lift from the edge of the pond a water lily—nothing rarely expensive, or an insane display, as sometimes at funeral rites, where the display takes the bread from the children's mouths and the clothes from their backs, but something from the great democracy of flowers. Rather than imperial catastrophes of Russian Czar, I ask some one whom I may have helped by gospel sermon or Christian deed to bring a spray of arbutus or a handful of china asters."—[From Woman's Tribune, Beatrice, Neb.]

Dr. Dobson and \$2,000.

FRIEND CHAPPEL: Like the man in Scripture history, "this day I do remember my fault," that of not telling you of a remarkable cure, performed by Dr. A. B. Dobson, of which I learned while at the Delphos campmeeting in Kansas, last September. A gentleman, learning I was from Clinton, Iowa, asked:

"Do you know Dr. Dobson, of Maquoketa, Iowa?"

"Oh, yes, very well."

"Well I know of a very remarkable cure here in Minneapolis, Kan. The man was given up to die. He had spent \$2,000 on various doctors, but all to no purpose, finally a friend advised him, as a last resort, to send to Dr. Dobson, and he is now a well man. One month's medicine, just one prescription cured him."

The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and the Websters, I spoke of the matter and I found that they knew both the man who was cured and the man who had advised him to apply to Dr. Dobson. They confirmed all that had been told me on the camp ground, and more. The man's name was Cunningham, and the man who advised him to write to Dr. Dobson, was a Mr. Goucher. Mr. Cunningham paid the "legal regulars" \$2,000 and received no benefit; he paid Dr. Dobson for one month's medicine (\$2), we believe the terms are, and was cured.

Great is the law (?) and great are our "regulars" (?), but Dr. Dobson carries away the victory.

LOIS WAISBROOKER.

LONGMONT, COL.

Healing through spirit-power is but following out the command of the Great Teacher, when he said, "Go ye into all the world," etc. And did he say that these wonderful exhibitions of God's power through the instrumentality of His children earth-born, was to cease with him, the Christ?

Listen:—"He that believeth on Me, the works that I do shall he do also; and greater than these shall he do."

God is the All Truth; Jesus the representative and teacher of truth upon earth; and as all truth is one, He and the Father were one, and whoever accepts and understands truth is one with Them, that is, "believeth" on Him. Is there anything wonderful about it, that the "spirit" should manifest itself by "healing the sick" now, any more than eighteen hundred years ago? And do not those that do these things follow His injunction, and obey the scriptures? Why then do some folks turn from them, and seem loath to believe that such power exists? The media who are the instruments for the healing phase, ask not belief in them, but in their powers. Even as Christ said unto the unbelievers centuries ago, they now say unto the unbelievers of to-day: "Believe Me for the very works' sake."

We not infrequently hear through acquaintances, whose veracity we do not doubt, of cures effected through the mediumship of some one in public or private life.

Is it only hearsay, and that all? No, indeed; and if you have any interest in the matter, you can easily investigate and find verification in the living, health-enjoying persons who have been rescued from a life of suffering by spirit-power. To diagnose correctly, and treat successfully, disorders that baffle science is within the power of these intelligences.

COULDN'T SEE IN THE DARK.—There lives in Leominster, on Central street, a rather nervous four-year old girl, who could never sleep unless the room was dimly lighted. One night recently the lamp became extinguished, and she called loudly for her mother, who asked what was the matter. She said between sobs:

"The light is out, and I can't see whether my eyes are open or not."—Exchange.